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একরূপেষ্ব্যবস্থিতো যোঽর্থঃ স পরমার্থঃ।

That which is ever permanent in one mode of being is the TRUTH.—Sankara.

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PREFATORY.

The Dawn Society has undertaken the publication of this magazine from September, 1904; and the *old* series of the *Dawn* ends with the July, 1904, number, after having completed full seven years of its existence. The *new* series is issued under the name of the *Dawn and Dawn Society's Magazine*, the editorial staff however remaining unchanged. The Dawn Society of Calcutta which has for its President, Mr N. N. Ghose, F. R. S. L, Editor of the *Indian Nation*, and for its General Secretary, Babu Satischandra Mukerji, M. A., B. L., Editor of this magazine, has already established its position as an important educational institution. It has enjoyed the confidence and support of many of our distinguished countrymen, including men like Sir Gooroo Dass Banerjee, KT., Dr. Rashbehary Ghose, M. A., D. L., C. I. E, Hon'ble Justice Chandramadhab Ghose, Hon'ble Mr. Justice Asutosh Mukerjee, M. A., D. L, F. R. A. S., F. R. S. E., Sister Nivedita (Miss Margaret Noble), Babu Rabindra Nath Tagore, Dr. J. C. Bose, M. A., D. Sc., C. I. E. and Dr. P. C. Ray, D. Sc.

The work that the Society has been able to do during the last few years of its existence is fully set out in the pages of the Dawn Society Calendar and Record of Work for 1902 and for 1903. Those who will

by [illegible] (printed on another page) of educational e[illegible] Sir Gooroo Dass Banerji, Kt., formerly Vice-chancellor of the Calcutta University and a member of the late Indian Universities' Commission, and of Dr. Rashbehary Ghose, M. A., D. L., C. I. E., one of our distinguished lawyers, publicists and educationalists of Bengal.

The Dawn and Dawn Society's Magazine (*new series*) which is henceforth to be conducted by the Dawn Society starts, therefore, on its new career under very favourable auspices.

PART I.

INDIANA.

[*N. B.*—At the present day we, Indians, have hardly any real or extensive knowledge about India, its people and its princes. We know almost nothing of the actual condition of the teeming masses in the different provinces, of their social manners and customs, their languages, means of livelihood, religion, education, or general character. And where there prevails this widespread ignorance about each other's concerns in a community, it is idle to expect that there should be any effective bond of sympathy or unity, among its members. All our present unity is because of our living under a common administration, which however in our case is not a growth from within but a structure imposed from without. Hence this sort of life requires to be strengthened by a strong internal unifying force such as is likely to grow among us from a more intimate acquaintance with each others' actual wants and conditions in life. It is intended therefore that the *Indiana* portion of the magazine should contain articles dealing with facts and figures about India and its people and its princes, so that our countrymen and specially the younger generation among them may become acquainted (as far as a magazine could be expected to help them in the matter) with their fellow-countrymen in the different provinces, in the manifold circumstances of their lives.]

THE LAND WE LIVE IN.

Few things are more calculated to create in us a feeling of love and affection for India, our mother-land, and to develope a brotherly sympathy for the countless millions who people it, than an intimate acquaintance with the land we live in. It is always best to acquire this knowledge at first hand by travel through the different provinces, by studying from our own personal observations, the conditions under which our countrymen live, move and have their being, and with the facilities for travel that modern railways and steamboats offer, there is no reason why every one who has the time or the opportunity should not do so. Young men in Europe and America generally supplement their university education by an extensive travel through foreign countries and our young men should impress upon themselves that without a tour through their own country at least, their education could never be complete.

India has been called the epitome of the whole world. Extending as it does through about thirty degrees of latitude, it manifests all different aspects of natural scenery and climate. The burning heat of the plains as well as the extreme cold of the mountains are both experienced here. On one side, you meet with the most fertile plains on the face of the earth blooming with vegetation, and on the other, parched and arid plateaux and thirsty deserts killing plant and animal life alike. The coast line of the country has a total length of nearly seven thousand miles. In no other country do we find such a large number of broad and magnificent rivers scattering plenty and prosperity as they run through hundreds of miles before pouring their waters into the sea. The flora and fauna of the country embrace a wide variety and some of the finest and rarest types are represented. The mineral wealth of the country is considerable but still wait to be developed. Nature has been magnificently prolific in her unasked gifts to us, but we should not forget that kind mother as she is, she 'still grants her bounties at labour's earnest call.'

India has been compared by the late Professor Huxley to 'the diamond on a pack of cards, having a north angle at Ladakh, a south angle at Cape Comorin, a west angle near the mouth of the Indus, and an east angle near that of the Ganges.' This may be the more accurate description but the first impression on looking at a map of India is that of a somewhat irregular equilateral triangle the sides of which fall about 100 miles short of 2000 miles each; or she may be described as a vast triangular *fortress*, girt as she is on two sides by the mighty waters of the ocean and on the third by the grandest and the loftiest mountain

range on the globe. Along her extensive coast-line there are very few harbours which might offer shelter to a hostile fleet; and a few miles from the shore, the Ghats and the Satpura range guard the country against any incursion far into the mainland. On her north-eastern or Indo-Chinese frontier, the Turanian hills rise in a succession of waves from a sea of trackless forest; and on the north-west, she is shut off from the Asiatic mainland by the lofty Brahui and the Sulieman ranges. With these impregnable natural defences, India might be expected to withstand all hostile incursions. How then is it, one may ask, that through the few passes piercing the ramparts on her north-west and through the trackless wastes of the watery deep, have come from time immemorial an endless chain of invaders and conquerors who have wasted the country and trodden the children of the soil under foot? The answer is not far to seek. We must bear in mind that it is not the guns but the gunners that decide the issue of an artillery duel, that security depends not on the defences but on the defenders. India fell, because of the moral degener-

moral regeneration her future would be

The whole country falls into three natural divisions. The Himalayas or the regions of the snows form a division by themselves. Next comes Aryavartta or the basin of the three great holy rivers, the Indus, the Ganges and the Brahmaputra extending north and south from the foot of the Himalayas to the Vindhyas and east and west from the base of the Aravalli and the Rajmahal ranges to the Sulieman. The third division, Dákshinatya or the southern tableland, comprises the peninsula from the Vindhyas to Cape Comorin where it tapers into the Indian ocean. These three divisions with the outlying Indo-Iranian province of Beluchistan and the Indo-Chinese province of Burmah the modern British Empire of India.

THE HIMALAYAS OR THE REGIONS OF THE SNOWS.

The mountainous regions stretching in a continuous curve of fifteen hundred miles along the Indo-Tibetan frontier and enclosed within the arms of the Indus and the Brahmaputra are known to modern geographers as the Himalayas or the 'Abode of Snows.' The older limits as defined in the well-known lines of the poet, 'পূর্ব্বাপরৌ তোয়নিধীবগাহ্য স্থিত, পৃথিব্যা ইব মানদণ্ডঃ,' contain within them other ranges which properly form connecting links between the Himalayas proper and the main mountain system of Asia. Within these limits, the Himalayas have a breadth varying from 180 to 220 miles and constitute by far the most elevated highland system on the globe; the mean elevation throughout

the entire length from the western limits of Kashmir to the eastern extremity of Assam being 17,000 to 19,000 feet, while no less than 40 peaks attain heights exceeding 24,000 feet, the height of the loftiest summits of the Andes or the Alps.

It is almost impossible to translate into language the awful impressions produced on the mind by a view of the glorious sight that the Himalayas present. About the superiority of the Himalayas, the 'Snowy Range' *par excellence*, in the grandeur and beauty of its natural scenery, we have the strong testimony of many European explorers. "It would be a task," says Lieut.-General R. Strachey, 'certainly fruitless, and probably impossible, to endeavour to estimate aright the conflicting claims to admiration of the scenery of the Himalaya and other great mountain ranges. If some elements of the picturesque be better found elsewhere, and if the softer features of hill, valley and lake be absent, yet nowhere can the Himalaya be surpassed in the magnificence and variety of its forests, or in the wealth and beauty of its Alpine flora, which offer to the traveller ever-changing and ever-renewed pictures, combining the charm of former memories with fresh conceptions of the wonderful, never-failing profusion of nature; and to the student of natural phenomena, of every description, surely no grander field will ever be open than that presented by these mountains. * * * The extraordinary scale on which every part of the mountains is developed, the actual vast dimensions of the main features, the apparently endless succession of range after range, of ascent and descent, of valley and mountain top, of river, torrent and brook, of precipitous rock and grassy slope, of forest and cultivated and, cannot fail to produce impressions of wonder, which are not likely to be equalled and certainly will not be exceeded on any other continent. Upon these mountains alone, of all on the earth, can the traveller as he climbs their slopes, obtain at a glance a range of vision extending five miles in vertical height, from 2,000 or 3,000 feet to 29,000 feet above the sea, and see spread out before him a compendium of the entire vegetation of the globe from the tropics to the poles. Here may the eye, as it sweeps along the horizon, embrace a line of snow-clad mountains, such as exist in no other part of the world, stretching over one-third of the entire circle, at a distance of 40 or 50 miles, their peaks towering over a sea of intervening ranges piled one behind another, whose extent on the hand is lost in the remote distance, and of which the nearest rises from a gulf far down beneath the spectator's feet, where may be seen the silver line that marks a river's course, or crimson fields of Amaranth and the dwellings of man".

But great as is the Himalaya in the grandeur and sublimity of its mountain scenery, it is still greater to the Hindu on account of its sanctity and its holy associations. It is the Devabhumi or the 'land of the Gods.' The entire system of the Hindu religion is intimately bound up with these mountains. It wakes up in the Hindu, memories of his glorious past and reminds him of the days when to the mighty Rishis dwelling in its solitary caves and lonely uplands, the everlasting truths of the great Upanishads were revealed; and later it was in the Asramas of the great sages living in its glens that the Puranas, the Dharmashastras and the philosophies took their birth. Within its sacred precincts lie the sacred sources of the Ganges and the Jumna which, though at an almost unscalable height and beset with rugged mountains full of difficulties and dangers, attract pilgrims from every part of the Indian continent. From a glacier above the temple of Gangotri at a height of 10,300 ft. above the level of the sea, the Ganges takes its rise under the name of the Baghirathi. The Gangotri lies to the north of a great cluster of snowy peaks on the south of which stands the temple of Kedarnath and on the east that of Badrinarayan. During her earlier course, the Ganges receives the Jahnavi from the N. W. and subsequently the Alakánanda at Deo-Prayag, and 40 miles lower down, she forces her way through the mountains of Hardwar.

The Himalayas proper may be divided into an eastern, a central and a western section. The eastern division extends east and west through North Assam, Bhutan and Sikkim, commencing at the point where the Tibetan river San-po suddenly disappears in a profound abyss and traverses regions which have not yet been properly explored. The central section forming the Nepal highlands extends from the river Kosta, a tributary of the Brahmaputra, to the river Kali or Sarda which forms the boundary between Nepal and the British provinces of Kumaun and Gharwal. From this limit the western division stretches up to Mount Nanga Parbat (26,629 ft.) where the Indus suddenly bends southward between Kashmir and Gilgit towards the plains of the Punjab. The central section contains the loftiest summits in the Himalayas, and indeed in the whole world, and the western division also boasts of a number of high peaks scarcely inferior to those in the centre while the eastern section presents no peak comparable to these giants, with the only exception of Kanchinjunga.

The easternmost portion where the Brahmaputra bursts into India is inhabited by a number of fierce, lawless and wild mountain tribes living in small communities under petty chiefs, knowing no law but

The good old rule, the simple plan
That he should take who has the power
And he should keep who can.

The hostile spirit of these turbulent tribes combined with the rugged and wild nature of the country defeated all endeavours to penetrate into this tract, and it was long a geographical puzzle how the vast waters carried by the San-po found an outlet, but the mystery has been solved by the native Indian explorers of the Survey Office and it has been definitely ascertained that the river which rising in the vicinity of the Manassarowar flows for about a thousand miles through Tibet as the San-po, or the 'Holy River' is known as the Dihong in Upper Assam; and under the name of Brahmaputra empties itself into the Bay of Bengal after a journey of 1800 miles. The banks of the San-po for about 1[illegible] miles from where it plunges into a ravine to where it emerges as the Dihong is fertile and is inhabited by tribes called Lo-Karp the word 'Lo' meaning in Tibetan, barbarous.

(To be continued.)

THE PEOPLE OF INDIA:

FOUR DISTINCT GRADES.

An intimate acquaintance with the character and condition of the great mass of the Indian population is absolutely necessary for the growth of a national or patriotic sentiment among us. To talk about the people of India without having any definite ideas about them is but the expression of an abstract and ideal sentiment and therefore not likely to produce any actual results in the concrete world of facts. It is only concrete feelings roused by concrete and definite objects that count for anything in real life. Now the first step in descending from the abstract to the concrete is always a division of the abstract whole into distinct ranks and classes. Hence, an intimate and concrete knowledge of the Indian people in their manifold aspects and relations involves a classification of the people according to their language, race, religion, education, social customs, general character and so forth.

Now the first duty of the true Indian student is to obtain an insight into the *character* of the different classes of the people with whom he has to deal. Characters of individuals can be studied in the ordinary intercourse of daily life; but in order to study the general character of classes of a whole people, it is necessary to observe the effect produced on the minds of different classes of the people by the operation of a general

and widespread cause, such as a general war or famine, or some innovating measures introduced by the Government. The attitude taken up by different classes of the people towards such a general event displays some of their essential characteristics as classes of men.

Among administrative innovations we may specially notice the taking of the census, an operation whose effects may be noted throughout the entire length and breadth of the country and whose comparative novelty to the people gives an added value as evidence of character to the attitude taken up by the people towards it. A census, as we all know, is an operation by means of which facts and figures with regard to the people of the country under the distinctive heads of population, religion, castes, tribes, sex, age, language, occupation and so forth are ascertained, tabulated and compared together. Such an extensive operation requiring the people, as it does, to submit to what appears to most of them a number of needless enquiries, must in its very nature affect the minds of different classes of the people in different ways. Those among the people who are ignorant and illiterate will very naturally suspect some mischief from such mysterious operations to such an extent as to offer resistance in some cases. While others who are so far advanced as to be free from any real suspicion of mischief, but not advanced enough to understand the benefits that may accrue from the process, will for the most part remain apathetic and indifferent. The educated class again who understand the value of a census will afford ready help to the authorities in the carrying out of its operations. Thus, we may expect at least three different classes taking up three distinct attitudes towards such a measure. And when we come down to the actual effects of a census upon the Indian people we find our anticipations completely verified.

Thus, during a previous census, the Sonthals in Bengal were so excited that it was necessary to bring down troops. The Bhils, too, in Rajputana and Central India, who are as uncivilised as, if not more so than, the Sonthals, exhibited similar repugnance. In Burmah, where many of the people are much less civilised than the bulk of the population on the mainland of India, great apprehensions were aroused. The prolonged preparation and the fact that the final counting was to be done by night gave opportunity for absurd rumours to arise and spread among a credulous and superstitious population; and while generally the ideas related only to an additional tax in some parts of the country and these not the wildest or least civilised, it was evidently feared that personal injury would be done to the inhabitants. In Prome, both in parts of

the district and in the towns of Prome and Shwaydoung, answers to the enumerators were not seldom given from behind closed doors; and it would seem that there really was an idea abroad that heads were to be cut off to serve as offerings to English *nats*, or media of enquiry into the secrets of the future. Behind their doors, persons occasionally remained on the defensive, and in some cases in Swaydoung, families left their houses to go and sleep with friends for mutual protection. In the Ahmerst district, 89 families left their houses and fled across the frontier into Siamese territory. In the Punjab, there were the usual rumours current among the lower and more ignorant classes and in the more backward tracts. The Government inquired for the first time into the number of families, and was therefore about to revive the obsolete hearth-tax; and some of the Hoshiarpur Gujars went so far as to break up their hearths on the day before the census. It recorded sex and age, and so wanted soldiers for its Kabul campaign and young wives for its soldiers, insomuch that in one place the people hurriedly wedded their marriageable girls to save them from impressment. Thus we have ample illustrations from fact of the feelings of the first division of the people consisting of the illiterate and primitive races.

As instances of the apathetic and indifferent class in India we have the general mass of cultivators, artisans and other low class people. Thus during the same census, the people of Madras were perfectly indifferent, the mass of the population regarding it as the whim of the Sircar. Very few, even amongst the educated, understood the real object of the census. Hence there was general apathy. In the greater part of Bengal, the Upper Provinces, Bombay, and Behar, no real apprehensions were felt by the people, though in certain places they indulged in vague and comparatively harmless rumours.

Then, in the third division, we have the better educated class aspiring after social distinction and pecuniary advancement through Government recognition either in the shape of high places in the Government service, or of Government titles, or in some other form. The ready aid afforded by this class to the authorities in the carrying out of administrative measures is partly explained by their appreciation of the good intentions of the Government, and the usefulness of the measures themselves. But that their appreciation of such measures as the compilation of statistics and reports is not of a practical nature, and that they are not sufficiently impressed with the importance of such knowledge of the country as they afford, is manifest when we find that the vast materials stored up in the pages of Government Reports, Publications, Statistics &c., have been

seldom used by the people for any purpose. This comparative indifference of the great mass of our educated men to the facts of the life of their own countrymen is but an indication of the general sphere of their interests, limited as they are in most cases to the narrow circle of families sects, or coteries.

But over and above the three classes mentioned, we may refer to another class of our countrymen consisting of some of the more advanced among our educated men, who, having imbibed the political ideas of England and other Western countries, aspire after similar rights and institutions in their own country. But the discrepancy between these ideals and the actual political condition of their country, fills them with discontent and leads them on to make efforts towards winning for the people, rights and privileges more and more approximating to the ideals of citizenship in the West.

Thus, we discover four broad divisions into which the entire population of India may be roughly classified in respect of their character and disposition : viz., first, the illiterate and primitive races ; secondly, the large mass of cultivators and mechanics characterised by apathy and indifference; thirdly, the educated classes aspiring after Government recognition ; and fourthly, those among the educated classes who aspire after the political advacement of the country on Western lines ; so that whenever we speak of the people of India, we must not forget that the term includes these four distinct classes representing four distinct grades of intellectual and moral development. But in spite of these differences, we must note the general characteristic of the people at large in this country under the head viz., that they are easy to rule when treated with justice and firmness.

BENGALI AS SPOKEN BY THE BENGALIS.—I.

Dr. Grierson remarks in speaking of the dialects of Bengal,—"Bengalis themselves, as a rule, know little about any dialect except that of their own home and that of Calcutta. Few attempts have been made to systematically examine the main peculiarities of more than one or two of these dialects, and what little has been accomplished has been the work of Englishmen, whose foreign status naturally debarred them from doing the work as thoroughly as it would be done by a native of the country born with ears ready attuned to detect the slightest differences of pronunciation." It is a regrettable fact that the truth of this statement cannot be denied. It is not rare to find a Calcutta-bred graduate picking out Scotticisms from a

volume of Scott, while he starts and stares on hearing the native dialect of Chittagong and rejects it as gibberish not worth the toil to learn. What is more pitiable than that an educated Bengali can exchange thoughts easily with the natives of distant America or Australia but needs an interpreter when brought face to face with an unlettered countryman of his, hailing from, say, Purnea or Sylhet.

Every thinking Bengali who has given the least thought to the welfare of his country must be fully alive to the fact that a unification of all the different sections of the Bengali-speaking race has become a matter of the most urgent necessity and importance. Now, in order that this unity may be at all possible and something real and not mere chaff without an atom of grain in it, it must be based upon a thorough knowledge of their feelings and character, of their language, manners and customs.

The Government of India has lately inaugurated a linguistic survey of India and an enormous body of facts has been accumulated furnishing specimens of all the spoken languages of the different provinces of India, and of all the dialects and sub-dialects of these languages. The voluminous reports of this survey, though they form very excellent and instructive reading are not within the reach of all readers, nor have all readers the time or the patience to wade through the dry details of hundreds of pages of Government records. A summary of the results achieved, with illustrative extracts from the specimens, would no doubt rouse in us a sense of interest in the spoken languages of the millions whom we call our countrymen. Inquisitive students may supplement their knowledge by a direct reference to the records themselves; but what is necessary is that every educated Bengali should feel it his duty to devote his energies to an *independent* study of his own mother-tongue. "For, indeed, the love of our native language, what is it in fact, but the love of our native land expressing itself in one particular direction?" To acquire a knowledge of this language, to study its powers and latent capacities, to discover the lines in which its future development should take place, to watch that the changes which it is going through just before our eyes are not corrupting its purity or destroying its harmony, should without fail be the object of worthy ambition to every one of us. It has been worthily said by a great German scholar, F. Schlegel,—"The care of the national language I consider as at all times a sacred trust and a most important privilege of the higher orders of society. Every man of education should make it the object of his unceasing concern, to preserve his language pure and entire, to

speak it, so far as is in his power, in all its beauty and perfection. A nation whose language becomes rude and barbarous, must be on the brink of barbarism in regard to everything else. A nation which allows her language to go to ruin, is parting with the best half of her intellectual independence and testifies her willingness to cease to exist.'

We propose to give a few specimens of Bengali as spoken in the different districts of Bengal, and we shall find that though there is an amount of difference between the dialects from district to district, yet there is a manifest unity running through them all. The structure of the sentences, the general groundwork of the dialects is the same, the only difference being in the individual words which have been formed by all possible modifications of the same Sanskrit word, or of the same Prákrit root, but the common origin is in no case too hidden to be recognised. It would be premature, however, to discuss this point at greater length here until we have seen for ourselves what the dialects actually are.

Bengali is spoken over a wide area, the western boundary of which comes down from the river Mahananda in the district of Purnea up to the foot of the Chota-Nagpur plateau. It covers the greater part of the district of Midnapur and that part of Singbhum which is known as Dhalbhum. To the east, it runs a short way up the Assam Valley, taking in about half the district of Goalpara, and, in the Surma Valley it covers the whole of Sylhet and Cachar, as well as Mymensingh and Dacca, although here the ground is partly occupied by Tibeto-Burman languages whose speakers are found in scattered colonies. Further south, it is found in Noakhali and Chittagong, and even in parts of the hill-tracts of the latter districts and of Arakan. To its north, it has the Tibeto-Burman languages of the Himalayas; to its west, Behari; to its south-west, Oriya; and to its east Tibeto-Burman languages and Assamese. On the borders of this tract, the language is observed gradually to merge into the spoken tongue on the other side of the frontier. Thus, there is very little difference between Bengali and Behari in Purnea, the language for some miles being a mixture of the two tongues in varying proportions. Similar is the case between Bengali and Assamese in Goalpara; and between Bengali and Oriya in Midnapur.

Bengali in its various dialects is the spoken language of about forty-four millions of people living within the boundaries as defined above. Beyond these frontiers there is a million of Bengali-speaking people scattered all over India either as clerks or engaged in the practice of the learned professions. In these capacities they are met with in the

Andamans and the Nicobars in the Bay of Bengal; at the military stations in Baluchistan, and in the Native States where there is a demand for Bengali intelligence and pluck, but their number is the largest in Burmah where there are 208 thousand of them. It may be observed here, by the way, that while the speakers of all the other languages of India or of the world, flock to Bengal for trade, there are very few speakers of Bangabhasha outside the limits of their home, found engaged in commercial pursuits. The 45 millions of her votaries send not forth a single individual to take part in the world's commerce. We cannot say that the spirit of adventure is not in them; else, how could they be found all over the civilised world engaged in literary and clerical pursuits, or lately as religious preachers? But the fact is due, perhaps, to the absence of the commercial instinct. It is difficult to say what on earth there is to prevent a Bengali youth who can go forth as a clerk to the desolate uplands of Uganda, or to endure the fatigues of a military march (as postal or commissariat clerks) in mid-winter, through the frost-bitten, storm-swept highlands of the Tibeto-Himalayan plateau, from going as a trader to Bombay, or still nearer home, to Agra or Lucknow.

Leaving aside this digression, we proceed to examine the specimens of Bengali as spoken in the various districts of Bengal. The specimens are most of them translations from a common original.

The first specimen is in the standard dialect of literature which is the same all over the country.

Standard dialect of literature (Calcutta) which is the same all over the country.

কোন এক ব্যক্তির দুটি পুত্র ছিল, তন্মধ্যে কনিষ্ঠটী তাহার পিতাকে কহিল, পিতঃ বিষয়ের যে অংশ আমার প্রাপ্য তাহা আমাকে দিন। তিনিও উহাদের মধ্যে তাঁহার সম্পত্তি বিভাগ করিয়া দিলেন। ইহার অল্পদিন পরেই কনিষ্ঠ পুত্রটী সমস্ত একত্র করিয়া কোন দূরদেশে যাত্রা করিল, এবং তথায় অপরিমিত আচারে তাহার বিষয় অপচয় করিয়া ফেলিল। যখন সে সমস্ত ব্যয় করিয়া ফেলিয়াছে, তখন সেই দেশে বিষম দুর্ভিক্ষ উপস্থিত হইল, এবং তাহার অভাবের সূত্রপাত হইল। তখন সে সেই দেশের একজন অধিবাসীর নিকটে গিয়া নিযুক্ত হইল, তিনি উহাকে আপনার মাঠে শূকর চরাইতে পাঠাইয়া দিলেন। সে শূকরপালের ভোজ্য ভূষী পাইলেও তাহার দ্বারা আনন্দে উদর পূরণ করিত কিন্তু ইহাও তাহাকে কেহ দেয় নাই। পরে তাহার চৈতন্য হইলে সে বলিল আমার পিতার কত বেতনভোগী ভৃত্য প্রয়োজনাধিক আহার্য্য পাইতেছে আর আমি ক্ষুধায় মরিতেছি। আমি উঠিয়াই আমার পিতার নিকট যাইব, এবং তাঁহাকে বলিব পিতা আমি ধর্ম্মবিরুদ্ধ আচরণ করিয়া আপনার সমক্ষে পাপী হইয়াছি আর আমি আপনার পুত্র বলিয়া পরিচিত হইবার

উপযুক্ত নই। আমাকে আপনার এক বেতনভোগী ভৃত্যরূপে নিযুক্ত করুন। এই বলিয়া সে গাত্রোত্থান করিয়া তাহার পিতার নিকট গমন করিল। কিন্তু সে দূরে থাকিতেই তাহার পিতা তাহাকে দেখিতে পাইলেন এবং দ্রুতপদে গমন করতঃ স্নেহভরে তাহার স্কন্ধোপরি পতিত হইয়া চুম্বন করিলেন। তখন পুত্র তাঁহাকে কহিল পিতঃ আমি ধর্ম্ম বিরুদ্ধাচরণ করিয়া আপনার চক্ষে পাপী হইয়াছি। আর আমি আপনার পুত্র বলিয়া পরিচিত হইবার উপযুক্ত নহি। কিন্তু পিতা তাঁহার ভৃত্যদিগকে বলিলেন শীঘ্র উৎকৃষ্ট পরিচ্ছদ আনিয়া ইহাকে পরাও এবং ইহার হস্তে অঙ্গুরি ও পদদ্বয়ে পাদুকা দাও এবং আইস আমরা ভোজনাদি করিয়া আমোদ করি। কারণ আমার এই পুত্রের মৃত্যু হইয়াছিল আবার জীবিত হইয়াছে, ইহাকে হারাইয়াছিলাম পাইয়াছি। তখন সকলে আমোদে প্রবৃত্ত হইল।

এদিকে তাঁহার জ্যেষ্ঠপুত্র ক্ষেত্রে ছিল; সে যখন আসিয়া বাটীর নিকটবর্ত্তী হইল অমনি নৃত্যগীত বাদ্যাদিধ্বনি শুনিতে পাইল। এবং একজন ভৃত্যকে ডাকিয়া জিজ্ঞাসা করিল এই সকল ব্যাপারের অর্থ কি? সে উত্তর করিল আপনার ভ্রাতা আসিয়াছেন ও আপনার পিতা উহাকে নিরাপদে সুস্থ শরীরে পুনঃপ্রাপ্ত হইয়াছেন বলিয়া আনন্দোৎসব করিতেছেন। ইহাতে সে ক্রুদ্ধ হইয়া বাটী প্রবেশ করিতে অস্বীকৃত হইলে তাহার পিতা বাহিরে আসিয়া তাহাকে সান্ত্বনা করিতে লাগিলেন। সে পিতাকে উত্তর করিল যে দেখুন পিতা এত কাল আমি আপনার সেবা করিতেছি, আর কখনই আমি আপনার আজ্ঞা অবহেলা করি নাই; তথাপি আমার বন্ধুবর্গকে লইয়া আমোদ করিবার জন্য আপনি কখনও আমাকে একটী ছাগবৎস প্রদান করেন নাই। কিন্তু যে বারবনিতার সহবাসে আপনার সম্পত্তি গ্রাস করিয়া ফেলিয়াছে, সেই পুত্র যেই আসিয়া উপস্থিত হইল অমনি তাহার জন্য আপনি বিপুল ভোজের আয়োজন করিলেন। তিনি কহিলেন, পুত্র! তুমি চিরদিন আমার নিকট আছ এবং আমার যা কিছু আছে সকলি তোমার। কিন্তু তোমার এই সহোদরের মৃত্যু হইয়াছিল আবার জীবিত হইয়াছে ইহাকে হারাইয়াছিলাম আবার পাইয়াছি। অতএব আমরা যে আনন্দ মনে আমোদ প্রমোদ করিতেছি ইহা ন্যায্য।

It will be seen that a very large proportion of the words used in the above extract are pure Sanskrit words with only Bengali conjugational suffixes added on to them. Many of the other words also can be referred to Sanskritic origin but they have undergone a unique change in the process. But there is a third group of words whose origin cannot be traced to Sanskrit and which are said by linguists to have developed out of the old Prakrits such as Magadhi. These Prakrits, it may be added, are said to have existed as vernaculars side by side with Sanskrit in ancient India, and to be the sisters of Sanskrit and not her daughters. From the time of Pandit Iswara Chandra Vidyasagar and Babu Akshay Kumar Datta, the tendency has grown among Bengali writers to incorporate

far as possible pure Sanskrit words in the language ; and in consequence, the proportion of Sanskrit words in the written language is gradually increasing and the gulf separating the written dialect from the spoken one is every day widening ; and a printed page of Bengali is becoming more and more unintelligible to the illiterate public. This would ultimately mean a separation of the masses of the people from the educated classes. Whether this influx of Sanskrit words is a healthy sign of development of the language is a question which cannot certainly be decided way or the other off-hand. European scholars, as a rule, are violently decrying it as a move in the wrong direction. Mr. Baines says in the General Report on the Census of India for 1891, "the literary dialect is the product of what may be called the revival of learning in Eastern India, consequent upon the settlement of the British on the Hooghly. The vernacular was then found rude and meagre owing to the absence of scholarship and the general neglect of the country during the Moghul rule. Instead of strengthening the existing web from the same material, every effort was made in Calcutta, then the only seat of instruction, to embroider upon the feeble old frame a grotesque and elaborate pattern in Sanskrit, and to pilfer from hat tongue whatever in the way of vocabulary and construction, the learned consider necessary to satisfy the increasing demands of modern intercourse. He who trusts to the charity of others, says Swift, will always be poor ; so Bengali, as a vernacular, has been stunted in its growth by this process of cramming with a class of food it is unable to assimilate. The simile used by Mr. Beames is a good one. He likens Bengali to an overgrown child tied to its mother's apron-string, always looking to her for help, when it ought to be supporting itself."

The next specimen is in the standard colloquial (or women's) dialect of Calcutta.

Standard colloquial dialect of Calcutta.

একজনের দুই ছেলে ছেল। তাদের যে ছোট, সে তার বাপকে বল্লে, বাবা, আমার ভাগে যা পড়ে তা আমাকে দাও। বাপ তার বিষয় আশয় তাদের মধ্যে বেঁটে দিলে। দিন কত পরে ছোট ছেলে তার সমস্ত জিনিস পত্তর নিয়ে দূরদেশে চলে গেল ; সেখানে বদ্-খেয়ালি করে উড়িয়ে দিলে। যখন তার সব গেল, তখন সে দেশে ভারি অকাল এল ; সেও কষ্টে পড়ে গেল। তখন সে সেই দেশের একজন লোকের কাছে গিয়ে জুটলো ; আর সে তাকে তার শোর চরাতে মাঠে পাঠালে। শোরের খাবার ভুষি দে নিজের পেট ভরাতে পাল্লেও সে বেঁচে যেত, কিন্তু তাও কেউ তাকে দেয় নি। যখন তার হুঁস হল, তখন সে বলতে লাগ্‌ল, আমার বাপের কত মাইনের চাকর ফেলে ছড়িয়ে ভাত খাচ্চে, আর আমি

কিনা না খেতে পেয়ে মারা যাচ্চি। আমি বাবার কাছে যাই আর তাঁকে বলিগে, আমি পরমেশ্বরের আর তোমার কাছে অপরাধ করিচি, তোমার ছেলে বলে পরিচয় দেবার যুগ্যি নই; তুমি আমাকে তোমার একজন মাইনের চাকরের মত রাখ। এই বলে সে তার বাপের কাচে গেল। কিন্তু সে অনেক তফাতে থাক্‌তেই তার বাপ তাকে দেখতে পেয়ে স্নেহে ছুটে গেল আর তার গলা জড়িয়ে চুমো খেলে। তখন ছেলে বল্লে, বাবা, আমি পরমেশ্বরের আর তোমার কাচে অপরাধ করেচি, আর তোমার ছেলে বলে পরিচয় দেবার যুগ্যি নই। কিন্তু বাপ চাকরদের বল্লে, ভাল ভাল কাপড় নিয়ে আয় আর ওকে পরিয়ে দে, ওর হাতে একটা আংটী দে, আর পায়ে জুতো দে, আমরা খাই দাই আর আমোদ করি। আমার এ ছেলে মরে আবার বেঁচেচে, একে হারিয়ে পেয়েচি। তার পর তারা আমোদ আল্লাদ কত্তে লাগ্‌ল।

এতক্ষণ বড় ভাই মাটে ছেল। যখন সে বাড়ীর কাছে এল, তখন নাচ গাওনা শুন্‌তে পেলে। একজন চাকরকে ডেকে জিজ্ঞেস্ কল্লে ব্যাওরাখানা কি? সে বল্লে তোমার ভাই এসেচে; ভালয় ভালয় ফিরে পেয়ে তোমার বাবা ভোজ দিয়েচে। সে রাগ করে ভিতরে গেল না। তার বাপ বেরিয়ে এসে তাকে পীড়াপীড়ি কত্তে লাগ্‌ল। সে বাপকে উত্তর কল্লে, দেখ, এত বৎসর ধরে আমি তোমার স্যাবা কল্লুম, আর কখন তোমর কথা অমান্য করিনি, তবু তুমি আমাকে কখন একটা ছাগল্‌ছানাও দেওনি যে, আমি বন্ধুবান্ধব নিয়ে একটু আমোদ করি। কিন্তু রাঁড়বাজি করে তোমার সর্ব্বস্ব উড়িয়ে দিয়ে যেই তোমার এই ছেলে ফিরে এল, অমনি তুমি তার জন্য এক ভোজ দিলে। সে তাকে বল্লে, তুমি বাবা আমার কাচেই বরাবরই আচ, আমার যা সব তোমারই। আমরা যে আমোদ আল্লাদ কচ্চি তাত ঠিক হচ্চে; তোমার এ ভাই মরে আবার বেচেচে, একে হারিয়ে পেয়েচি।

The first thing that strikes one on reading the above extract is the comparative absence of pure Sanskrit words and the large proportion of pure Prakrit words and yet the language is quite equally, if not more expressive than the standard literary dialect. The other feature noticeable is the frequent contraction of words.

This dialect with slight variations is also spoken as we shall presently see, in the dialects of Howrah, Hughli and Nadia, and being the language of the metropolis is gradually being diffused through the other districts also, by the large number of people who flock to Calcutta to earn their livelihood as traders, mechanics, labourers &c., but specially by the educated classes who both from necessity and as a matter of fashion affect the dialect of Calcutta. A Rungpur graduate-teacher, for example while explaining a passage of the English text-book to a class of Noakhali boys would not speak in his own dialect, because it would not b

perfectly intelligible, nor in the dialect of the place because he does not know it, but in the dialect of Calcutta.

As the reader will see, the subject requires to be treated in a series of articles. We hope we shall be able to make the subject interesting as well as instructive to him.

(To be continued.)

THE INDIGENOUS SYSTEM OF INSTRUCTION PURSUED IN BENGAL SCHOOLS TILL RECENT TIMES.

Under the indigenous system, there were two classes of schools in Bengal—(1) the indigenous elementary schools—which may also be called common schools, or vernacular schools, or elementary Bengali schools; and (2) the indigenous schools of learning, or Sanskrit schools, or Chatushpathis, or Tols.

In the latter class of schools, the literature, law, philosophy and religion of the Hindus have been taught through the medium of the Sanskrit language; while from the vernacular schools, the great body of the people derived the chief part of the instruction they received.

They were two separate classes of institutions, each existing for distinct classes of people; the vernacular schools for the trading and agricultural; and the Sanskrit schools, for the religious and learned classes.

Hindu Society on a large scale might until recent times be said to have been divided into three grades:

First.—The Brahmans who are prohibited by the laws of religion from engaging in worldly employments, for which vernacular instruction is deemed the fit and indispensable preparation.

Second.—Those castes who, though inferior to Brahmans, were deemed worthy of association with them, or to whom the worldly employments requiring vernacular instruction were expressly assigned.

Third.—Those castes who are so inferior as to be deemed unworthy both of association with Brahmans, and of those worldly employments for which vernacular instruction was the preparation.

Thus, vernacular instruction was chiefly for the agricultural and commercial classes of Bengali Society, the teaching of *accounts* being the *ultimate* object of vernacular instruction.

The distribution of vernacular instruction amongst the different classes of native society, considered as commercial, as agricultural, or as belonging exclusively to neither, may be approximately estimated by reference to the following details. *Commercial accounts*, were only chiefly acquired by the class of money-lenders and retail traders;

agricultural accounts only by the children of those families whose subsistence was exclusively drawn from the land ; and *both accounts* by those who had no fixed prospects and who expected to gain their livlihood as writers, accountants, etc.

The following table roughly shows the number of schools in which each sort of accounts was taught separately, or both together, not very long ago in Bengal and Behar

	Commercial accounts only.	Agricultural accounts only.	Both commercial and agricultural accounts.
Moorshedabad	7	14	46
Beerbhoom	36	47	328
Burdwan	2	5	609
South Behar	36	20	229
Tirhoot	4	8	68

The above table shows that vernacular instruction was chiefly sought by the class neither strictly commercial nor strictly agricultural; but it must be considered only an approximation to the truth, for it is evident that scholars who wished to acquire commercial accounts only, or agricultural accounts only, might attend a school in which both accounts were taught. Still, if the demand for both accounts was not general, schools in which both were taught would not be so numerous.

II.

As regards the indigenous schools of Hindu learning where the sacred Shastras were taught, the principle which secured and has secured the perpetuation of these institutions as long as the Hindu religion subsists and is professed by the mass of the people and by a majority of the wealthy and powerful, is that it is deemed an act of religious merit to acquire a knowledge of the Hindu Shastras, or to extend a knowledge of them either by direct instruction, or by pecuniary support or assistance given either to scholars or teachers.

Hence, the privations to which the students submit in the prosecution of the prescribed course of study ; the disinterestedness of the teachers in bestowing their instructions gratuitously, with the addition, always of shelter, often of food, and sometimes of clothing. Hence also

the liberality of landholders and others shown by occasional endowments of land and frequent gifts of money both to teachers and scholars on the occasion of funeral feasts, weddings and dedications.

Another reason why the Hindu schools of learning have occupied so prominent a place in the general system of instruction established throughout the country is that the language of instruction in the schools of learning has been regarded with peculiar veneration. It is the *language of the gods*—দেবভাষা। All the learning, divine and human, of the Hindus is contained in the Sanskrit language. Religion, philosophy, law, literature and medicine; all the learning that enters into the daily practices of their faith and is connected with the established customs of their race, their productions of taste and imagination, and the results of their experience of life and manners, all are found in the Sanskrit language, and in that only as their source and repository. Doctrine, opinion and practice, the duties of the present life and the hope of the future; the controversies of sects and the feuds of families are ultimately determinable by authorities which speak only through that medium.

Again, the Sanskrit language is the common medium of communication among the learned in the different countries and provinces inhabited by the Hindu race, however differing from each other in dialect, manners, and customs. A Hindu educated in the learning peculiar to his faith and nation, need not be, and is not, a stranger in any of them, although possessing no personal acquaintance, and although ignorant of the dialect of the country or province to which he may have proceeded. This has been found to be a great practical convenience in the performance of the numerous pilgrimages which piety enjoins. By the same means also the learned productions of one province or country in time become the common property of all the learned throughout India. In the Bengal schools of learning, youngmen both from the western and southern provinces of India have been found till very recent times pursuing their Sanskrit studies; and Bengalees, after finishing their studies in Bengal, have not unoften proceeded into the western provinces, for the purpose of acquiring those branches of learning which are not usually cultivated in Bengal. Sanskrit is a pass-word to the hearts and understandings of the learned orthodox throughout India.

Lastly, Sanskrit is the source and origin of all the Hindu vernacular dialects spoken and written throughout India. These dialects are numerous, are spread over a wide surface, are employed by populous races, and are thoroughly nationalised among those races. Learned Hindus

refer with pride to the number of languages that have sprung from the parent Sanskrit; and they derive from it their vocables, their idioms, and their structure. Just in proportion as the use of the vernacular dialects extends for the purposes of education and administration, will the value of Sanskrit be felt. It is the great storehouse from which, as intellectual improvement advances, those dialects will seek and obtain increased power, copiousness, refinement, and flexibility.

III. (A).

Thus, we have the Hindu colleges or schools in which the higher branches of Hindu *learning* have been and are taught; and the vernacular schools in which the teaching of accounts, commercial and agricultural accounts, was deemed to be the ultimate object. Nor was there any mutual connection or dependence between vernacular and Sanskrit schools. The former were not considered preparatory to the other; nor did the latter profess to complete the course of study which was begun elsewhere. They were two distinct classes of institutions, as we have seen, each existing for distinct classes of society,—the one for the trading and agricultural, and the other for the religious and learned classes. They were so unconnected that the instruction in Bengali and Hindi reading and writing, which is necessary at the commencement of a work of Sanskrit study, was *seldom* acquired in the vernacular schools, but generally under the domestic roof; and unless under peculiar circumstances, it was not extended to accounts, which were deemed the ultimate object of vernacular instruction. It follows that the prosperity or depression of Sanskrit *learning* in any locality did not imply the prosperous or depressed condition of vernacular instruction and that the two systems of instruction were wholly unconnected with and independent of each other. Thus, it was found by an officer deputed by the Government that in that division of the "Tirhut district" which contained the greatest number of schools of Hindu learning, there were no vernacular schools at all; and in the whole district, the vernacular schools were fewer, while the proportion of schools of learning was greater than in any other district. On the other hand, an unusually small number of vernacular schools was found in certain parts of the Birbhum district which had no institutions of learning; while in the Burdwan district, where vernacular schools comparatively abounded, there also the schools of learning were most numerous.

Thus, we have established that under the indigenous system, there was no connection between the Bengali and Sanskrit schools of Bengal;

or between the Hindi and Sanskrit schools of Behar. For the teachers, scholars, and instruction of the common schools were *totally* different from those of the schools of learning; the teachers and scholars being drawn from different classes of society, and the instruction directed to different objects.

(B)

We now proceed to give the reader some idea of the indigenous system of instruction in *accounts*, to which we have already referred. It is necessary to premise that there were four different stages in a course of vernacular instruction :—

(*a.*) The *first* period seldom exceeded ten days, which were employed in teaching the young scholars to form the letters of the alphabet *on the ground.*

(*b.*) The *second* period extended for two and a half to four years and was distinguished by the use of the *palm-leaf* as the material on which writing was performed. The scholar was taught to read and write; and by frequent repetitions, he committed to memory the *cowrie* table, the numeration table as far as 100, the *Katha* (a land-measure table) and the *Ser* table (a dry measure table). There were other tables taught; but the number of tables in use in Bengali schools varied in different districts.

(*c.*) (i.) The *third* stage of instruction extended from two to three years which were employed in writing on the *plantain leaf.* In some districts, the tables just mentioned, were postponed to this stage. The first exercise taught on the plantain leaf was to initiate the scholar into the simplest forms of letter-writing.

(ii.) About the same time, the scholar was taught the rules of arithmetic, beginning with addition and subtraction, but multiplication and division were not taught as separate rules,—all the arithmetical processes hereafter mentioned being effected by addition and subtraction, with the aid of a multiplication table which extends to the number 20, and which was repeated aloud once every morning by the whole school and was thus acquired not as a separate task by each boy, but by the mere force of joint repetition and mutual imitation.

(iii.) After addition and subtraction, the arithmetical rules taught divided themselves into *agricultural* and *commercial.*

The rules applied to *agricultural* accounts explain the forms of keeping debit and credit accounts; the calculation of the value of daily or monthly labour at a given monthly or annual rate; the calculation of

the area of land whose sides measure a given number of káthás or bighas; the description of the boundaries of land, and the determination of its length, breadth, and contents; and the form of revenue accounts for a given quantity of land. There were numerous other forms of agricultural account, but the above have been given for purposes of illustration.

(iv.) The *rules of commercial accounts* explain the mode of calculating the value of a given number of *seers* at a given price per maund; the price of a given number of quarters and chhataks at a given price per seer; the price of a *tola* at a given rate per chhatak; the number of cowries in a given number of annas in a given number of cowries per rupee; the interest of money; and the discount chargeable on the exchange of the inferior sorts of rupees. There were other forms of commercial accounts also in common use, and the above are to be taken as illustrative only and not exhaustive.

(d.) The *fourth* and last stage of instruction generally included a period of two years, often less and seldom more. The accounts briefly and superficially taught in the preceding stage were now taught more thoroughly and at greater length. This was accompanied by the composition of business letters, petitions, grants, leases, acceptances, notes of hand, etc., together with the forms of address belonging to the different grades of rank and station.

When the scholars had written on *paper* about a year, they were considered qualified to engage in the unassisted perusal of Bengali works, and they often read at home such productions as the translation of the Ramayana, the Mahabharata, etc.

(C)

(*a.*) In the vernacular schools, all that the scholars learnt was from the oral dictation of the master. Not only were printed books not used in these schools, but even manuscript text-books were unknown. And although what is communicated orally must have a firm seat in the memory of the teacher and will probably find an equally firm seat in the memory of the scholar, yet instruction conveyed *solely* by such means must have a very limited scope. For it is clear that the systematic use of *books*, although in manuscript, must be taken to be a great step in advance, accustoming the minds of the pupils to forms of regular composition, to correct and elegant language, and to trains of consecutive thought, and thus aiding both to stimulate the intellect and to form the taste.

(*b.*) The principal written composition, which the scholars in vernacular schools learnt from the oral dictation of the master was the *Saraswati Bándana* or salutation to the goddess of learning, which was committed to memory by frequent repetitions, and was daily recited by the scholars in a body before they left school,—all kneeling with their heads bent to the ground and following a leader or monitor in the pronunciation of the successive lines or couplets. Another written composition used in the common schools, and that, as we have printed out, only in the way of oral dictation by the master, consisted of a few of the rhyming arithmetical rules of *Subhankar*, a writer whose name is familiar in Bengal, without any one knowing who or what he was, or when he lived. It may be inferred that the rhymes bearing his name were composed, before the establishment of the British rule in this country, and during the existence of the Musalman power, for they are full of Hidusthani or Persian terms, and contain references to Mahomedan usage without the remotest allusion to English practices or modes of calculation.

(*c.*) With the exception of the multiplication table, the rhyming arithmetical rules of *Shubhankar*, and the form of *Address to Saraswati*, all which the younger scholars used to learn by the mere imitation of sounds incessantly repeated by the older boys, without for a long time understanding what those sounds conveyed;—with these exceptions, the Bengali schoolboy's learnt everything that they did learn, *not merely by reading, but by writing it.* They read to the master, or to one of the oldest scholars, what they had previously written; and thus the hand, the eye, and the ear were equally called into requisition.

This appears preferable to the mode of early instruction now current among ourselves, according to which the elements of language are first taught only with the aid of the eye and the ear, and writing is left to be subsequently acquired, or is given a subordinate place. It would thus appear that the statement which represents the indigenous system as teaching *only* by the ear, to the neglect of the eye, is founded on a misapprehension; for, how could the aid of the eye be said to have been neglected when, with the exceptions above-mentioned, nothing appeared to have been learnt which was not rendered palpable to the sense by the act of writing? It is almost unnecessary to add that the use of monitors or leaders has long prevailed in the common schools of India.

THE INDIAN SYSTEM OF TRAINING WORKMEN FOR THE MANUAL INDUSTRIES : ITS ADVANTAGES AND DISADVANTAGES : SOME IMPORTANT SUGGESTIONS.

I. General.

The native system is in practice that of a rigidly *closed* trade-guild. It prevents the number of artizans in any one trade becoming unduly large and protects the members of the caste from the pressure of competition in India itself. This advantage is more than counter-balanced by the fact that the artizans are cut off from the rest of the industrial world and continue to pursue the most antiquated methods of working, notwithstanding that they have long been superseded everywhere else.

II. Mistries or Master Workmen : Their System of Work.

In the many different varieties of industries, each native workman is acquainted with only one industry, or a branch only of one industry. The best men among them are generally called *mistries*. These men have long experience in work and generally possess a better knowledge than the others around him. Such mistries generally get more orders from the public than the less qualified artizans. To execute them all in time, the mistry takes the assistance of his men whom he engages on daily wages, sometimes on monthly payment. The wages generally are from annas three to Rupees one and annas eight *a day*. Annas twelve is generally paid to all good workmen, and annas fourteen or more, to the best workmen according to their merit and the nature of the work they will have to do.

III. Their Places of Business : The Apprentice System.

These mistries, with a few workmen of their kind, have their working places called shops, in bazars or in some public places along the roadside. They generally seek *verandahs* of houses, empty stables etc., as suitable places for work. They do not have sign-boards of any kind. They will supply tools, etc., for the workmen under them. To attend to other business in the shop, such as cleaning, etc., the mistry engages the sons of poor artizans aged from nine to twelve or more. Boys so engaged are what are called apprentices. Every mistry who conducts business independently has a few such apprentices.

Each caste has its own industry; very rarely one casteman takes up the industry of another. Workmen always prefer their own caste-apprentices as they find them useful as servants to look to their domesic affairs also. Thus the Indian master workman usually employs a certain number of his relatives and a certain number of hired men belonging to his own caste. The artizans, therefore, belonging as they do to certain castes and

sub-divisions of castes, outsiders have practically no chance of learning particular trades.

IV. The Apprentices.

There will be no working place of a master-workman, however small it may be, without there being at least one apprentice. All mistries who are known to be *skilled* workmen will be voluntarily offered by other workmen their sons for admission as apprentices in the shops. So there is no lack of supply of apprentices.

In the beginning, apprentices are admitted free, and no fee is charged; neither the boys demand anything from the mistries; but some of the ordinary workmen who conduct an independent business will be in need of a few apprentices, and they will even offer a small amount as monthly stipend to each of the boys. The sons of very poor artizans and very helpless artizan boys who are need of pecuniary help generally seek admission under such workmen. Thus, they are taken free in the beginning for about six months or one year; then they will be paid stipends rising from Rupee one to Rupees ten, according to their ability in work. They are admitted when they are eight, or ten or twelve years old, and they remain as apprentices until their eighteenth or nineteenth year. Artizan boys very rarely go to schools; their first education after their attaining a suitable age is to seek a place in some workshop and become an apprentice.

V. The Training of Apprentices.

The first business the apprentices are made to learn is the cleaning of the tools &c., and to supply workmen the tools they require while they are at work. A boy begins to work at eight or so, or even earlier, the preliminary education he has to receive varies according to the nature of the work to be done. Thus, a carpenter's son is given a block to plane; a goldsmith's child is given a piece of silver to hammer into a bar; a spinner's daughter has to disentangle a knotted skein; and a dyer's son to pound some of the vegetable stuffs. Thus, after serving for a number of days, the apprentices come to understand the names of tools and their use. If they can find small intervals of leisure, they even try to use some of the tools in the same manner as they have seen the mistry or master-workman and other workmen using them. Thus, gradually and by constantly observing different workmen while at work, they gain the power of imitating some of the simpler kinds of work. At this stage, the apprentices are given a small stipend of Rupees two or Rupees three on account of a special taste shown for the work; and thus the mistry

makes use of them to execute simple orders. In this manner, their knowledge increases through constant observation and practice with almost no teaching whatever. These apprentices, after some practice like this, come out as workmen acquiring merit as skilled workers, according to their superior taste for their work.

This is the common system of teaching apprentices ; they are made to learn everything by themselves. The advantage they gain by being apprentices is that they are indirectly compelled to observe all that is being done by the workmen, in the course of assisting them. "What eyes see, the hands will do", is frequently repeated to apprentices as a sort of a proverb. It is all by the apprentices' own efforts and perseverance *plus* the knowledge gained by observing their master at work that they become good workmen—sometimes better to a certain extent than their own master, if they are possessed of a greater talent than the master. Here, therefore, there is this very great advantage of the apprentices carefully observing all that is being done by the mistries, and thus gaining the power of imitating their style of work.

VI.—The Disadvantages of the Existing Apprentice System.

1st.—The apprentices are treated more or less like servants being made to do all their master's private works which do not concern them.

2nd.—They are not given a general education.

3rd.—The boys by being apprenticed to an Indian workman, whether good or indifferent, learn only as much as their master does, and very rarely more. An educated boy, educated, that is to say, up to a certain point, will probably make a better handicraftsman than one who has had no education whatever, inasmuch as his training would teach him to use his brain in his work as well as his hands ; but it is an undoubted fact that to really make a good mechanic early training is necessary, and the boy must be taken in hand very young. *The hand and eye* of the would-be mechanic must be trained while he is still young, quite as much as the brain of the would-be scholar. Further, if the apprentices recruited under the existing Indian system are educated properly, they would understand what is required for the market here, and what for markets abroad.

Some artizans who really understand the value of education are, however, so poor that they cannot get their sons educated ; and some of the very few middle class people among artizans educate their sons, but not with a view to develop their own trade. Where these are able to pass an examination in general education, they try to seek for appointments as

clerks, and entirely to neglect the trade of their fathers and grandfathers. They soon begin to think that it would be beneath their dignity to sit with workmen and do work. Thus, all classes of people, if they receive a little literary education begin to think low of industry. If educated people are to be common among the artizan classes, I am sure the manual industries will be respected and it is through want of this that they are deteriorating.

4th.—Indian artizans pursue very primitive methods of conducting business. They only work to order and have seldom anything in stock which would enable on outsider to ascertain the possession of unusual skill. The Indian artizan is very conservative and is not likely to change, except when employed as a workman in a workship or a factory.

Indian workmen, whenever they do any new work, prepare no regular working design of the work they are to do. They are accustomed entirely to do things from memory. This does not mean that the Indian workman is unable to prepare designs on paper; but they have so crammed up the business that they think it unnecessary and a mere waste of time to do so. There are some workmen who generally make sketches on walls, either in charcoal or white chalk, if they are to begin any elaborate work. All workmen are not able to make designs on paper; but there are some workmen who cannot express in drawing, their ability in work, and yet do very good work. There are others again who are able to design, but are not able show originality. Lastly, the best craftsmen are able to produce original designs adapted to the purpose for which they are meant and to execute them.

VII. ADVANTAGES OF THE INDIGENOUS SYSTEM.

(*a*) From his infancy a boy sees the ways of his father or a relation to whom he is apprenticed; and just as he speaks his mother tongue with facility, so also he can do the business of his father's with facility, which he cannot acquire in any other branch of industry, just as he cannot ordinarily acquire a mastery over any other language than his mother tongue. If he takes to a different line of work, he would require a long time to have an insight into it; while in the trade which his fathers have followed, he is always at home. So that if he takes to a new line of work and becomes unsuccessful, he acquires skill in neither his family-trade nor in any other. Instances are on record where many have left off the industry which they had tried to learn and fallen back upon their ancestral calling. Again, a boy having a good knowledge of one branch of an industry can easily acquire facility in working at other branches of the

same industry. For instance, a man having a complete knowledge of carpentry—which is his ancestral calling—can work as a fitter, a potter, a moulder, and so on, with very little practice in the new arts.

(*b*) Thus, the indigenous system is well suited to Indian family life. Indian Society is so constituted that the facility an artizan acquires by inheritance is a decided advantage when *hand-work* is to be produced, and where his proverbial patience has to be practised in producing results, which have proved themselves entitled to the admiration of the outside world. The knowledge and the practice an Indian artizan acquires is truly and literally instinctive. For instance, the facility with which the Bombay Patvekari produces the several gold and silver braids and tapes with the help of his toes and fingers is simply marvellous ; the clever designs a "bandhana" woman of Bombay produces on a silk handkerchief by tying knots often without the help of stencils have been universally admired ; and the apparent ease with which a wood-carver produces elaborate designs with a few primitive scoopers is a process very interesting to watch. If Indian workmanship is thrown into general or unrestricted competition with machine-made articles, India will suffer in her reputation as the home of some of the most world-renowned art-wares which at present adorn the palaces of princes of foreign countries. Already the old arts of India have gradually deteriorated in competition with the out-turn of the modern factory system ; and the middleman through whom all trade has of necessity passed, anxious only for his immediate profits, has done nothing to assist the artizan, but rather the reverse ; for, by encouraging the production of cheap, inferior work, he has gradually destroyed the high reputation which the handwork of India hitherto enjoyed. What is required, therefore, is to take measures to better fit the artizan of this country to meet the stress of Western competition.

[*To be continued.*]

IMPORTANT ANNOUNCEMENT.

Readers of the *Indiana* portion of this Magazine, whether subscribers or not, are hereby called upon to co-operate with the authorities of the Dawn Society in making researches into matters Indian in the manner laid down in Rules specially framed for the purpose. Such Readers shall be called Recognised Readers and shall be treated as Recognised Members of the Dawn Society. The Rules provide that they shall be eligible for Medals, Prizes and Certificates to be given away to the winners or their representatives at an Annual Public Meeting in Calcutta.

PART II.

TOPICS FOR DISCUSSION.

I. WHO IS TO LIFT OUR ARTIZAN CLASSES?

Every one of us is so much pre-occupied with his own business, and has so little time and energy to devote to others that it seems that the only answer to the question I have raised is the negative one—'certainly, none of us, children of the soil. And yet the bare truth is that the vast body of the non-productive classes among us—among whom I count the English school and college-educated population of the country—this vast body depends for their very existence upon the prosperity of the agricultural and artizan populations. These last *are* the only productive classes—the producers of material wealth; and although man does not live by bread alone, neither could it be said that he could do without it. So far, then, as the question of bread is concerned, the non-productive classes—the great body, namely, of lawyers, and doctors and teachers and servants, &c.—these are dependent upon the productive classes for, their support? Could we then remain indifferent to the fate of these poorer, these humbler classes, whose toil produces for us the daily bread of which we eat? Who, then, is to take care of these humbler classes—our mechanics and craftsmen and our agriculturists? If it is not ourselves, the educated non-productive classes—who will, or who ought to? If we must leave these people alone—what are we good for in this world? How could we expect to live, we who produce nothing for ourselves, but have to depend upon our craftsmen and the peasantry for our support? Ah! but it is the Government who will give us our living—says my objector. Yes, it is always the Government that will do all manner of wonderful things for us. But the Government, if you please, derives its income from these very classes we have been considering, *viz.*, our artizans and the peasantry. So that we come back to the old question,—*what are we really good for*? Let the Government take care of us—the educated classes—our wives and our children; and let the Government take care also of the uneducated classes who produce the material wealth of the country? In other words, let the Government take care of the business of *production*, and also of *apportionment* of the country's wealth. And let the only part assigned to us—the educated classes be—Government service—or, for that matter, service in some form or other.

ernor, and vainly hope that their example will fire the masses to rise up against the autocratic as the French people did in the Revolution—as if a revolution on such lines, were possible in an age of quick-firing guns and magazine rifles.

If this represents a true state of things in Russia, surely the phenomenon is worth serious study—both by the rulers here and the educated section of our population. The same causes produce the same results and what has happened in Russia may happen in India—under same or similar conditions or circumstances.

Twenty years ago, the peasantry, ignorant, superstitious and socially crippled by the effects of serfdom bore their lot resignedly as part of the eternal and immutable order of things, against which it would be sinful to murmur and criminal to kick. But all this is changed to-day. The slow spread of elementary and technical education, the creation of a numerous class of artizans and factory hands, the careful organisation of the working-men, the propagation of socialist doctrines which have filtered down from the intelligent layers of society to the masses are among the principal causes of this noteworthy change.

Now, there is also another explanation for this state of things; while the people have been growing, the Russian administration has been monopolising every domain of activity and thwarting every attempt at progress. In India, there is no fear that the Administration would thwart us at every step; the conditions of political life in Britain would after all serve as a wholesome check upon any conceivable attempt of the kind.

But the real fear is that the people of India might refuse to grow; they might bear their lot in life resignedly as part of the eternal and immutable order of things. There is the danger, evidently, of a certain section of our people remaining *theorists* for ever, confining themselves only to words, as the result of emasculation by an excess of culture and refinement. We do not want in India the first, the third, or the fourth class of men, according to the classification I have given above; but we want people who would try to raise the level of thought and life among the Indian masses—the lower classes, our artizans, labourers and agriculturists. The question is, Are the educated section among us—noblemen, lawyers, doctors, authors, officials, etc.—prepared to accept this high ideal and seek to realise it in life? Probably—the present answer to the question would be in very many cases—a decided 'No'. It would take a lot of time to familiarise ourselves with the idea of *working for the people,—our artizans, mechanics and agriculturists.*

PART III. *(English Portion.)*

Extracts from the Writings of Recognised Members of the Dawn Society in its two weekly classes.

[*N. B.* The two chief desiderata in the educational programme of the country viz., a system of moral and religious training as well as a course of training in the conception of duty which every man owes to his country and his people are sought to be supplied by the Dawn Society in its Moral and Religious Training Class and its General Training Class respectively. Only such subjects are selected for lectures as are of general or practical interest, all political matter being excluded. Members attending at least sixty per cent. of these lectures and submitting to other conditions of discipline and training are called Recognised Members. Recognised Members are required to take notes of these lectures, write out the substance of them in what are called Record-books, supplied free of charge to such members; frame question papers (which are also printed) on the subject-matter of the lectures delivered and hold discussions on the basis of these question-papers. The Record-books being the property of the Society, they have to be duly issued by the Literary Secretary to the Recognised Members who have to return the same within a given number of days from the date of issue. It is the duty of the General Secretary of the Society assisted by other workers, to look over the Record-books, guide members in their preparation and submit these *books* to the President of the Society for occasional inspection.]

(1). The Late Dr. Mahendra Lal Sircar, M. D., B. L., C. I. E.: A Study.

[*Extract from the writings of a Fourth-year (B. A. Class) student in the General Training Class.*]

Dr. Mahendra Lal Sircar, one of the greatest men of the land has recently passed away from our midst, and it is meet that we should do reverence to the memory of such a man. But the best way of reverencing great men is to appreciate their greatness with a view to mould our own lives. Therefore it is proposed in the present discourse to derive some lessons from the life of Dr. Sircar which may guide us in our own lives.

Dr. Sircar, as we well know, was recognised by the Government and adorned with titles and honours. But that does not bring out his true greatness before

us for official recognition is not the measure of *true* greatness. It is only the mob who judge of the worth of a man by the glitter of his external honours which depend wholly on the recognition of others, and which are therefore quite different from true greatness which is something intrinsic. The recognition of a great man depends upon the receptive capacity of the recognising mind, and the word, *mob*, as used above, designates the class of men whose inner capacity of judgment is very meagre and who therefore have to look to others for their opinions and judgments. This question of the appreciation of our own *heroes* has a very important bearing on our national progress. For so long as our conception of greatness remains as it is, *i. e.*, confined to external marks of honour conferred by the Government, we are destined to be no better than a mob entirely dependent upon the Government for inspiration in all departments of activity. But that there is still some hope for us left is evident from the fact that in spite of the deadening influence of our present-day social atmosphere, we have had from time to time men who have stood far above the common herd, who have cared more for internal worth than for external honours. Such a man was our Vidyasagar, and such a man was Dr. Sircar, the subject of our present discourse.

Another point with regard to the appreciation of our truly great men that we must never forget is that to appreciate a great man does not necessarily involve acquiescence in and following all his precepts and doctrines. For such a procedure would either make us stick to a single great man and ignore the greatness of any other personage; or lead us to hopeless contradictions, for one could hardly find two great men that agreed in all their opinions. A comparison of some of the undoubtedly great men of modern Bengal will make this point clear to everybody; and it will also be our own endeavour to make out by this comparison wherein lies the true greatness of these our own great men, and for the matter of that, of all great men. Let us only consider here the lives of those of our great men who have lived their lives in the work-a-day world and have striven more or less for secular objects, and leave out of consideration the lives of other classes of great men viz., our *Sadhus* and Saints, who live apart from the world of human activites, and only come down now and then to teach us, mortals, the divine truths of spiritual life and to help us to mould our lives according to them.

In an enumeration of the great men of modern Bengal we must first of all name *Rajah Ram Mohan Roy*, whose chief ideal in life was to reform the Hindu religion by ridding it of caste and idolatry, to spread Western Education in the country,—in short, the ideal of social, political and religious reform on Western lines And his whole life was full of sacrifices for the sake of these ideals which he had conceived even early in life. The next name in the list is that of Raja Radhakant Dev, whose opinions and precepts were directly opposed to the great founder of the Brahmo Samaj. His whole life was directed to the ideal of the spread of Sanskrit education in his country. He had a profound reverence for Sanskrit literature and learning and a had deep faith in the wisdom of the Rishis. His object was to base Hindu Society firmly on tho basis of ideals inherited from our own Rishi ancestors. He was not against reform as is shewn by his zeal for the spread of English education, but he was against what may be termed *iconoclasm*

in its more general sense. Thus, even here at the outset we have two men whom we both regard as great, yet whose opinions are so directly at variance. But we shall notice that in spite of the contradictions in belief and sentiment, their lives were essentially one in this, viz., that both of them devoted their lives to the pursuit of some high impersonal end; and this is what places them above the common herd of men, who live merely for personal ends, though among them might be some who may have sounder views on social and religious questions than either Rajah Ram Mohan Roy or Raja Radhakant Dev.

We shall similarly see from the instances of great men given below that underneath the manifold diversity of their beliefs, doctrines, and sentiments, there underlies one fundamental unity, which consists in devotion to sacrifice for some high impersonal end. We shall mention here in chronological order the names of some of our great men that came after the two illustrious Rajas mentioned above. First in this order comes Babu Prasanna Kumar Tagore, the great lawyer and educationalist, whose name is permanently connected with the Tagore Law Lectures of the Calcutta University; then we have Babu Ram Tanu Lahiri, our model teacher, a man of childlike innocence and purity, and with regard to matters social and religious, an out and out radical, a truly great man when we remember that the history of his life is one of sacrifices for ideals he had at heart; next we have the Rev. K. M. Banerjee, a Christian in his creed, but a great man in that he devoted his life to the cause of education and reform according to his lights; Babu Ram Gopal Ghose, an example of the neo-Bengal type and a social reformer, an all-round man being at the same time an orator, a political agitator, and an educationalist,—a man characterised by independence of mind as shewn by his rejection of a judgeship of the Small Cause Court,—and finally, a remarkable and interesting personage as coming from the merchant class, a class of our citizens who unfortunately now-a-days furnish not very many of our public-spirited men. Then we have our great Vidyasagar, a poor Brahman who was never the slave of any office, carrying his independence everywhere with him, a man who knew how to do good to others, a man who in a sense may be called the father of modern Bengali language and literature. He founded the first college for imparting English education purely under the management of his own countrymen, which has led to the establishment of other similar institutions, a path being thus opened to Indians for earning their livelihood. Next in order, we have Babu Hurrish Chandra Mukherjee, the founder and editor of the *Hindu Patriot*, a man the central ideal of whose life was to help the weak and the oppressed against the strong, as we may see from his attitude towards the Indigo planters and towards their oppression of the peasantry. And here we may couple his name with the name of a man with a similar ideal, Mr. Manomohan Ghose, the renowned advocate who believed that there was too much of magisterial oppression in the province, and in this belief helped all those who he believed were in any way oppressed by magistrates or other officials. Then we have Dr. Rajendra Lala Mitra, whose chief ideal was that of antiquarian research; Babu Bhudeb Chandra Mukerjee, an orthodox Hindu, whose ideal was to interpret the religious basis of Hindu Society with a view to draw the hearts of English-educated Indians towards their ancient Society and institutions, and who in order

to further the cause of this ancient ideal, gave away all he had earned, for the support of *tols* or indigenous institutions of Sanskrit learning in the province. Then we have two of our most illustrious personages devoted to the Hindu ideal of charity; the one, a Hindu widow Maharani Sarnamayi, a woman of education and intelligence, and the other a Hindu chief, the late Maharaja Lachmiswar Singh Bahadur of Darbhanga. Then we have two of our literary men—the one a great poet, Michael Madhu Sudan Dutt, who though imbined with Western ideas from his youth, was yet fired with the ideal of creating a Bengali national literature on new lines;—and the other Babu Peary Chand Mitra, one of the pioneers of Bengali prose literature and a spiritualist.

All these men, except Mr. Manomohan Ghose and Darbhanga, were born before 1833, the year of the birth of Dr. Mahendra Lal Sircar. Among those of our great men (not living) who were born after 1833, we have Babu Keshub Chandra Sen, the founder of the New Dispensation sect of the Brahmo-Samaj, a man who was greater than the founder of a sect; Babu Bankim Chandra Chatterjee, the great novelist, but more than that, the great champion of Hindu revival in his time, a literary man, as well as a deep thinker; and Babu Kristo Das Pal, the great journalist whose ideal in life was to give an impetus to the cause of Indian journalism, and to act as an interpreter between the English rulers and the people.

All these men, we notice, worked in different times, and for different ends, but every one of them was a great man in this, viz., that each had a distinct, central ideal in life to which he subordinated all his personal interests and concerns.

Now if this sacrifice for an ideal be the test of true greatness, we must now try to find out if Dr. Mahendra Lal Sircar had any such ideal before him to which he devoted his life; and if we can detect this ideal, we shall then only be able to appreciate his greatness, and not simply by giving an intellectual assent to some of his opinions and sentiments. Now Dr. Sircar's ideal in life was not a religious one, though he had great faith in God; nor was he primarily inspired by a national ideal though he loved his country and his nation. But the central ideal that he pursued all through life and which constituted the fundamental unity that underlay all his manifold activities, was devotion to Truth for the sake of Truth. Indeed, his devotion to Truth was so intense as almost to amount to a personal love. And it was by this central affection that he sought to solve all the problems of his life. The equal frankness or rather rudeness that characterised his intercourse with men might be traced to this, his intense love for Truth, rather than to any inherent malice or spitefulness in his character. In his college-examinations, he always gave that answer which he believed to be true, though he knew for certain that the examiner held the very contrary views and would most likely prefer those who agreed with him. Another illustration in point was his joining the Medical College in spite of the request of so influential a man as Mr. Sutcliffe, the then Principal of the Presidency College. The reason why he took this step is that he was about this time fired with an enthusiasm for science and truth, the inspiration having come to him from a chapter in Mill's Logic, which he had recently read. He felt how this great band of scientists including man like Tyndall and Huxley were

devout Truth-seekers and their example filled him with the aspiration of becoming one of that band. When he first became an M. D., he was strongly against Homœopathy, for he was then fully convinced that it had no basis in science or truth. But when he afterwards after systematic investigation into the subject of Homœopathy changed his opinion in its favour, nothing could prevent him from renouncing Allopathy and adopting Homœopathy, though it involved the sacrifice of a lucrative profession, the loss of his position as a member of the Faculty of Medicine in the University, and also the loss of his general prestige as a man of good sense. Love of Science was not a mere phrase on his lips but a real abiding force in his character. All the great men of his time were of a materialistic tendency. He read their writings and resolved to investigate Truth for himself. He used to say that the Western nations were founded on Science, and if India was to be a nation she must study Science. But nationality as we have noticed was not his ideal. It was Science that led him to the conception of nationality. Similarly, with regard to his views on Social Reform, we may say the same thing viz., that he was a scientist first, and a social reformer because he was a scientist. We may take, for instance, his views on the Early Marriage question. It was the study of Physiology that led him to denounce the custom of early marriage. Physiology says that girls are not fit to bear children immediately after puberty, but that they must wait for some three years or more, when the structure of their bones is sufficiently developed to bear the heavy strain of child-bearing. It is usually about 14, 15, or 16 that girls may be said to attain this sort of maturity. He argues that just as it is not advisable to give a child some hard food to eat, immediately after the appearance of the teeth i. e., without waiting for the teeth to get harder and stronger, so it is equally undesirable that girls should be made to bear children previous to the perfect development of their bone-structures. And if the science of Physiology does declare this as an undisputed truth, nothing could be more pernicious, Dr. Sircar would say, than this custom of early marriage as it obtains in Bengal. And here in passing it may not be uninteresting to look at this important question from a somewhat different point of view inorder that we may better appreciate Dr. Sircar's opinion on this subject. From a review of the Census statistics of several European countries we find that the number of illegitimate births in a country varies directly with the number of "late" marriages that take place there. Hence we see that there is this danger of the prevalance of immorality in a community if the age of marriage is raised; for puberty always brings on with it impure thoughts in the minds of young men and women. But, says Dr. Sircar, it is not so much the attainment of physical puberty as impure sexual thoughts that create the sexual craving in the minds of the young. And these ideas may also make their entrance into young minds through channels other than those of a purely physiological process like pubescence. The influence of the social and domestic environments is a great force in this direction; and a system that encourages the throwing together of a young couple from comparatively early years must be responsible for the early age at which our girls and boys attain puberty. So that we see that it is not so much the physical process of the attainment of puberty as the development of impure thoughts that we must seek to guard against, when we think to remedy the evils of immorality.

in matters sexual. And we further see that it is not early marriage that is *directly* harmful but the early growth of the mental state in question in girls and boys, whether married or not, that does the real harm. And early marriage is condemned by Dr Sircar on the ground that it gives an opportunity to the *development of sexual thoughts* in young couples by their being constantly thrown together from an early age. But as we have seen these ideas may enter their minds through other channels e. g., the talk of companions and associates and may work mischief without there being any early marriage. Thus, so far as we have here considered the subject, the problem turns wholly on securing the purity of the *minds* of young persons, that is their freedom from sexual thoughts and not *directly* on the question of the age of marriage.

(2). The Conception of a Nation as an organised Family : Importance of a Nation-Family.

[*Extract from the writings of a First-year (F. A. class) student in the General Training Class.*]

Everyone is a member of a family and as such he is to do a certain amount of work to meet the wants of his family. He is as essential to the existence and maintenance of the family as each individual member of the human body is to the common well-being of the whole system. Again, many families have naturally to live together in a locality. If a man confines his attention only to the interests of his own family without taking care of other families, he will never be able to protect even his own personal interests. To understand this fact clearly let us take the case of a few families living together in a village. If one of these families only takes special care of itself, leaving others to their fate at the time of an epidemic, the former family will never be in a safer or better position than the others; if these are not able sufficiently to take care of themselves. But if, on the other, hand, all these different families join together and agree to act up to certain rules and regulations affecting all alike, all are sure to be saved.

Again, we should combine together in order to protect ourselves against ourselves. If we do not do so, if everyone of us be allowed to live and act just as he pleases, then none of us will be able to lead a safe and peaceful life. Hence the necessity of combination among a body of people. And such a body of people working out common interests gives rise to a Nation. Thus a nation, in one sense, may be called a large family and all men belonging to the nation may be called members of that family. No can preserve or keep intact its own separate family interests, unless it is able to look to the interests of the whole nation-family. And the only way of doing good to this nation-family is to live not separately but under a common system of government i. e. of discipline applicable to the whole nation-family.

3). The National Sentiment and the Religious Sentiment : Are they both necessary to be cultivated ?

[Extract from the writings of a Third-year (B. A. class) student in the General Training Class.]

"It is laid down in our Shastras that the growth of a man depends on the gradual expansion of 'self', the development of the soul." A man must not limit his interests to himself or to his family by no means ; he must gradually, include his nation in his 'self'-interest. Nor should he stop there—he must continue to expand his self' in this way, until he has reached the Most High in whom we all live, move and have our being. *Then* we shall learn that the entire human race and everything else is part of Brahman (ব্রহ্মন্). This is a state of being akin to that of a *Yogin*. This progress in the expansion of one's 'self' must not be arrested anywhere, for in that case there is danger of stepping backwards. Hence, at present, it is absolutely necessary for us to cultivate love of one's Nation and People, to cultivate the National Sentiment (জাতীয়ভাব) along with ধর্মভাব, the Religious Sentiment. Both Sentiments are essentially necessary for the progress of a people and each is liable be to corrupted through the absence of the other. For instance, if we are anxious only to practise ধর্ম (the religions sentiment) alone, neglecting জাতীয়তা or the sentment of Nationality, we violate the law of *gradual expansion* of our 'self'. Instead of rising step by step in our efforts to expand our life from that of the family to that of the entire nation to which we belong and so on, we try in this case to *suddenly* expand our 'self' from the sphere of our family to that of the all-absorbing, all-inclusive Brahman ! For is it possible for one to think of 'ব্রহ্মময়ং জগৎ' (the entire Universe is pervaded by *Brahman*) when our lives are confined to our family, and family only. When we thus live contracted, limited, petty lives we naturally seek to employ our ধর্ম as an agent to serve our personal interests, the interests of our own family. Instead of rising up to God, we pray to God to give us earthly boons. In that way we distort ধর্মভাব—the Religious Sentiment. Serious evils also arise when we try to cultivate (জাতীয়ভাব), the National Sentiment, neglecting ধর্মভাব—the Religious Sentiment. The Dawn Society is an institution where the members are trained both in জাতীয়ভাব and ধর্মভাব, i. e., in cultivating the spirit of Nationality and of Religion.

(4). Obstacles to the Growth of the National Sentiment in India.

[Extract from the writings of a First-year (F. A. class) Student in the General Training Class.]

The greatest hindrance to the growth of the sentiment of nationality is the spirit of isolation—a spirit ingrained in our nature. This tendency of mutual exclusiveness pervading our feelings has prevented us from forming ourselves into

a nation and has also succeeded in breaking up the mass of Indians into various molecular arrangements. This fact may account for the endless subdivisions of sects and sub-sects in India. We must at this crisis gird up our loins to fight out this evil and to proceed in a direction directly opposite to our natural tendency. If each individual family goes on looking to its own interests, the union of hearts and the cherishing of a common ideal which alone can transform a mere mechanical aggregation into a living whole, is never possible.

Now, although our very nature contains in itself germs of mutual exclusiveness, yet the social nature of man interfering there, we cannot fully carry out this our inward principle. We seek for the company of small cliques who shall be our own. As a particular instance, we may refer to the Calcutta-parties. We find that even in this city, people are cut off into small groups and enjoying themselves in their own spheres. This is the social aspect of the question.

On the other hand, it is a fact that however much we may try, we cannot live in these separated groups, without entertaining feelings of hatred and prejudice against one another. Nature abhors perpetual indifference. We must shake hands or deal blows. A few years ago there was a spirit of hatred and jealousy between the man of East and West Bengal. Now that they are becoming familiar with each other, this spirit is dying out. But even now the Hindus bear strong prejudices against the Mahomedans as the latter also do against the former. More acquaintance and intercourse between them will dispel all these prejudices. It is for this reason that travelling has been recommended as a sort of liberal education. For then acquaintance with many people wears away the centrifugal tendency, and friendly feelings come into play.

If we had not a common seat or centre of education and consequent opportunity of becoming familiar with one another, the boarders of different messes would have been hostile to one another.

Even the feeling of academic superiority and of inferiority sometimes engender a spirit of mutual exclusiveness and jealousy among the so-called good and bad boys.

Another peculiar habit of the Indian character is that the present-day Indian would be continually asking for others' help, but would hardly think of volunteering his sevices *first*, before asking for it. This spirit of always looking selfishly to our personal interests first and of living small separated lives plunges us into social, political and economic mire. We have now been transformed into a race of beggars. Begging does not evoke in us anything repellant in nature.

Let us see what an Englishman does, when he is in urgent need of anything. He would never beg but would carefully devise means to get his object. In opening a shop he would enlarge his own capital by enlisting the sympathy of others. He would take the lead, throw open shares and being joined by others would start a Company; whereas we lie inactive with a hope to thrust ourselves into any line opened for us by the Government or by any other agency, without even caring to devise plans to meet our ends.

PART III. (*Bengali Portion.*)

"ভারতবর্ষে এখন ধর্ম্ম শিক্ষার প্রয়োজন আছে কি না" রঘুনাথ পুরুষোত্তম পরাঞ্জপ্যে মহোদয়ের মতের আলোচনা।

(প্রথম ভাগ)

[*Extract from the writings of a Fifth-year (M. A. class) student in the Moral and Religious Training Class.*]

অল্পদিন হইল বোম্বাইএর East and West নামক পত্রিকায় সুবিখ্যাত গণিতশাস্ত্রবিদ্ শ্রীযুক্ত রঘুনাথ পুরুষোত্তম পরাঞ্জপ্যে ভারতবর্ষে—ধর্ম্মশিক্ষার প্রয়োজন আছে কিনা এই বিষয়ে একটি প্রবন্ধ লিখিয়াছেন। যদিও এই প্রবন্ধে তিনি ধর্ম্মশিক্ষাবিস্তারের বিরুদ্ধে দণ্ডায়মান হইয়াছেন, তথাপি তাঁহার ন্যায় মহৎলোকের মতামত একেবারে অগ্রাহ্য করা কোন ক্রমেই যুক্তিযুক্ত নহে। কারণ তাঁহার মহত্ত্ব কেবল গণিতশাস্ত্রে পারদর্শিতায় নহে, তাঁহার মহত্ত্ব তাঁহার জীবনে। যে মহাপুরুষ কেম্ব্রিজ বিশ্ববিদ্যালয়ের সর্ব্বোচ্চ সম্মান প্রাপ্ত হইয়াও সামান্য ৭০৲ টাকা বেতনে জীবন যাপন করিতে পারেন, আজিকার অধঃপতিত সমাজে পুরাতন ব্রাহ্মণ্য আদর্শ যিনি অনুষ্ঠানে পরিণত করিতেছেন, তিনি ধর্ম্মের বাহ্য উপকরণের দিকে অমনোযোগী হইলেও ধর্ম্মের প্রাণ যে ত্যাগস্বীকার তাহাই জীবনে অবলম্বন করিয়াছেন, এবং ধর্ম্মশিক্ষা সম্বন্ধে মতামত প্রকাশ করিবার তাঁহারই সম্পূর্ণ অধিকার। অতএব তাঁহার সিদ্ধান্তের সহিত আমাদের সিদ্ধান্তের অমিল থাকিলেও, আমরা যদি সত্যের উপর প্রতিষ্ঠিত হইতে চাই তাহা হইলে তাঁহার যুক্তিগুলি বুঝিয়া বিচার করিতে হইবে। কারণ দুই পক্ষের মত না শুনিলে কখনও সত্যে উপনীত হওয়া যায় না, এবং সত্যের উপর না দাঁড়াইলেও পরিণামে দুঃখ ও দুর্দ্দশা ভিন্ন আর কিছুই প্রত্যাশা করা যায় না।

শ্রীযুক্ত পরাঞ্জপ্যে প্রথমেই বলিতেছেন যে সকল শ্রেণীর ও সকল সম্প্রদায়ের লোকেই তাঁহার বিরুদ্ধ-মত এতদিন প্রচার করিয়া আসিতেছেন, এবং শ্রীমতী অ্যানি বেসান্ট্ কাশীধামে এই ধর্ম্মশিক্ষা প্রচার উদ্দেশ্যে একটি বিদ্যালয় ও স্থাপন করিয়াছেন। এইজন্য তিনি প্রথমে নিজমত সমর্থন করিবার পূর্ব্বে দেশের সকল লোকেই ধর্ম্মশিক্ষার আবশ্যকীয়তা সম্বন্ধে একমত কেন, তাহারই কারণ নির্দ্দেশ করিয়াছেন। তিনি বলেন যে প্রাচ্যজাতিসকল পাশ্চাত্য জাতিদিগের অপেক্ষা অধিকতর ধর্ম্মপ্রবণ। সেই জন্যই এদেশে যখন যে কোন ভাবের স্রোত সমগ্র জনসমাজের মধ্যে প্রবাহিত হইয়াছে সে সকলেরই মূলে এই ধর্ম্মভাব বিদ্যমান। সামাজিক, রাজনৈতিক প্রভৃতি সমস্ত আন্দোলনই ধর্ম্মের নিগূঢ়ভাবে জড়িত হইয়া ছিল, ইহাও তিনি স্বীকার করেন। ধর্ম্মভিন্ন আর কোনও ভাবের দ্বারা জাতীয় শক্তি উদ্দীপিত হয় নাই। মহারাষ্ট্র শিখ প্রভৃতি সামরিক সম্প্রদায়ের উৎপত্তি এই ধর্ম্ম হইতেই হইয়াছে। সুতরাং এখন যদি পুনরায় আমাদের জাতীয়শক্তিকে উদ্দীপিত করিতে হয় তাহা হইলে আমাদের এই ধর্ম্মের ভিতর দিয়াই যাইতে হইবে। এই জন্যই দেশের অধুনাতন নেতৃগণ ধর্ম্মশিক্ষার আবশ্যকীয়তা এত অধিক পরিমাণে উপলব্ধি করেন। কিন্তু পরাঞ্জপ্যে বলেন যে তাঁহাদের মত ভ্রান্ত। কারণ পুরাতন ভারত ও নব্য ভারত এ উভয়ের মধ্যে একটি মৌলিক পার্থক্য দেখিতে পাওয়া যায়। পূর্ব্বে মহারাষ্ট্র, বা শিখ সম্প্রদায় যে রূপে ধর্ম্ম ও জাতীয়তা মিশ্রিত করিয়াছিলেন এখন সেরূপ হওয়া

অসম্ভব। এখন ভারতবর্ষের জাতীয় জীবন গঠন করিতে হইলে তাহার মধ্যে হিন্দু, মুসলমান, শিখ, পার্সী, বৌদ্ধ প্রভৃতি সকল সম্প্রদায়কেই স্থান দিতে হইবে। সুতরাং এই বিভিন্ন ধর্ম্মাবলম্বী সম্প্রদায়বর্গের একীকরণ ধর্ম্মের ভিতর দিয়া সাধিত হওয়া সম্ভবপর নহে। বরং যদি আমরা পরস্পর মিলিত হইয়া একটি জাতীয় জীবন গঠন করিতে চাই তাহা হইলে ধর্ম্মকে প্রাধান্য না দিয়া যত দূরে অন্তরালে রাখা যায়, ততই মঙ্গল। কারণ একবার যদি এই ধর্ম্মের স্রোত চালাইয়া দেওয়া হয়, তাহা হইলে তাহার বিষময় ফল হইতে সমাজকে রক্ষা করা কঠিন হইয়া উঠিবে।

এইত গেল পরাপ্রয়োগের কথা। বস্তুতঃ আমরাও যদি ইউরোপ ও ভারতবর্ষের ইতিহাস আলোচনা করিয়া দেখি তাহা হইলে তাঁহার কথায় যে কিছু সার আছে তাহা অবশ্যই স্বীকার করিতে হইবে ষোড়শ শতাব্দীতে ইউরোপ খণ্ড যে যুদ্ধবিগ্রহে পরিপূর্ণ হইয়া উঠিয়াছিল তাহার মূলে দুইটি ধর্ম্মমতের সংঘর্ষ। আমাদের দেশের ইতিহাসেও ধর্ম্মকলহের অভাব নাই। শাক্ত, বৈষ্ণব প্রভৃতি সম্প্রদায় বিশেষে পরস্পরের প্রতি যে ভীষণ বিদ্বেষ-ভাব পোষণ করিতেন তাহার শেষ চিহ্ন বর্ত্তমান সমাজে সম্পূর্ণভাবে লুপ্ত হয় নাই। কাজেকাজেই যখন প্রবন্ধ লেখক ধর্ম্ম আমাদের একতা সাধনের প্রতিকূল হইবে মনে করেন, তখন আমাদের ও মনে হয় তাঁহার কথায় যথার্থ সত্য নিহিত আছে। কিন্তু আমাদের এ কথাটিও মনে রাখিতে হইবে যে আসল ধর্ম্ম হইতে কখনও বিরোধ ও বিদ্বেষের সৃষ্টি হইতে পারে না; ধর্ম্মের বাহ্য উপকরণ ও চিহ্নকেই যদি ধর্ম্ম বলিয়া মানিয়া লওয়া হয় তাহা হইলেই কলহের সৃষ্টি হয়। কারণ প্রকৃত ধর্ম্মকে যে কোন ভাবেই অনুশীলন করি তাহা একতার দিকেই লইয়া যাইবে। যদি ভক্তির দিক হইতে দেখি তাহা হইলে সমগ্র মানব জাতিকে এক পিতার সন্তান এবং ভ্রাতৃত্ব সূত্রে বদ্ধ বলিয়া জানিতে হয়। আবার জ্ঞানের দিক হইতে যদি দেখি তাহা হইলে সকল জীবকেই এক পরমাত্মার অংশ, সুতরাং মূলতঃ এক বলিয়া জানিতে হয়। কাজেকাজেই আসল ধর্ম্মকে আশ্রয় করিলে মনে কখনও বিরোধ ভাবের উদয় হইতে পারে না, পরন্তু সার্ব্বজনীন একতার দিকে মনের গতি প্রবাহিত হয়। কিন্তু যদি ধর্ম্মের এই সারটুকু ভুলিয়া যাই তাহা হইলে ত আমরা যেখানে সুবিধা পাইব সেইখানেই ঝগড়া করিব। সকল ধর্ম্মেরই উদ্দেশ্য এক, জীবসমূহকে একতার দিকে লইয়া যাওয়া, কিন্তু প্রত্যেক ধর্ম্মেরই বাহ্য উপায় ও উপকরণাদি বিভিন্ন। সুতরাং আমরা যেখানে এক, সেইটি ভুলিয়া গেলে, যেখানে ভেদ আছে সেই বাহ্য আচার উপকরণগুলিকে অবলম্বন করিয়া বসি ও পরস্পর কলহ করি। বাহিরের এই বৈচিত্র্যের উপর যদি আমরা একবার প্রতিষ্ঠিত হই তাহা হইলে অন্তরের যে ঐক্য তাহা ফিরিয়া পাইতে দুই তিন শতাব্দী পর্য্যন্ত বিলম্ব হইতে পারে। বাহ্য ধর্ম্মশিক্ষার এই সমস্ত বাধা বিঘ্ন আলোচনা করিয়া এখন আমাদের মনে হইতে পারে যে ধর্ম্মের বাহ্য আচার উপকরণ আদি বর্জ্জন করিলেই বা ক্ষতি কি? যাহা লইয়া এত কলহ, এত যুদ্ধবিগ্রহ তাহা যদি ধর্ম্মের সার না হয়, তবে তাহা যত শীঘ্রই ত্যাগ করা যায় ততই মঙ্গল। কিন্তু কথাটার ভিতর আরও একটু প্রবেশ করিলে আমরা বুঝিতে পারিব যে এই বাহ্য আচারাদি ত্যাগ করা যায় না। যাঁহারা ভক্তিমার্গে সাধনা আরম্ভ করিবেন তাঁহাদের এই সমস্ত বাহ্য আচার বা চিহ্নের দ্বারাই ধর্ম্মভাবের উদ্রেক করিতে হইবে। কারণ বাহ্য জগতের আকার অবয়বের সহিত আমাদের অন্তঃকরণের যে বিশেষ ঘনিষ্ঠ সম্বন্ধ বিদ্যমান তাহার ভূরি ভূরি দৃষ্টান্ত দেওয়া যাইতে পারে। বাহিরের বস্তু-নিচয়ে যে সুর বাজে আমাদের অন্তরের মধ্যেও সেই সুরের প্রতিধ্বনি বাজিয়া উঠে। আমরা যতক্ষণ জগতে বৈচিত্র্যই দেখিতে পাই, যতক্ষণ আমাদের সর্ব্বত্র সমভাব না হয়, ততক্ষণ শয়নভোজনবিহার প্রভৃতি জীবনের প্রত্যেক কর্ম্মের ভিতর দিয়াই বাহ্য আচার ও ক্রিয়াকলাপের সাহায্যে সাধনা করিতে হইবে। আমরা এখনও শুদ্ধ চৈতন্য হই নাই বলিয়াই, আমাদের মধ্যে জড়ত্ব আছে বলিয়াই, এই সব বাহিরের নিয়মপদ্ধতি আবশ্যক। আমাদের বর্ত্তমান অবস্থায় বাহিরের আচার দ্বারাই অন্তরে ভক্তির উদ্রেক করাইতে হইবে। কিন্তু সকল মনুষ্যের মনের গঠন একপ্রকার নয় বলিয়াই ভিন্ন ভিন্ন জাতি অথবা এক জাতির মধ্যেই ভিন্ন ভিন্ন সম্প্রদায় ধর্ম্মভাব উদ্রেকে

নিমিত্ত ভিন্ন ভিন্ন উপায় অবলম্বন করেন। সকল ধর্ম্মেই ঐ সকল বাহ্যোপকরণের সাহায্য লওয়ার ব্যবস্থা আছে। এবং মিঃ মুইরহেড্ প্রভৃতি পাশ্চাত্য জগতের অনেক ধর্ম্ম ও নীতিশাস্ত্রবিদ্ মনীষীগণ বলেন যে বর্ত্তমান পাশ্চাত্য সমাজে সাধারণ লোকের উপর ধর্ম্মের প্রভাব যে কমিয়া গিয়াছে তাহার প্রধান কারণ এই যে প্রটেষ্ট্যাণ্ট্ ধর্ম্ম ব্যবস্থায় ভক্তি উদ্রেকের জন্য কোন বাহ্য উপায় অবলম্বন করা হয় নাই। কিন্তু ইহা আমাদের নিয়তই মনে রাখিতে হইবে যে এগুলি কেবল কনভেনশন মাত্র—ধর্ম্মসাধনই উদ্দেশ্য। এই উদ্দেশ্যটি অনবরত চোখের সাম্নে না রাখিলে ধর্ম্মকলহের সৃষ্টি হইবে। আবার বাহ্য উপকরণ অবলম্বন না করিলেও মনে ধর্ম্মভাবের উদ্রেক দুষ্কর হইয়া উঠে, বরঞ্চ মন ক্রমশঃ ভোগের বস্তুতেই আসক্ত হইয়া পড়ে।

তাহা হইলে বুঝা গেল যে, ধর্ম্মের নামে যে সমস্ত যুদ্ধবিগ্রহাদি সংঘটিত হয়, তাহার জন্য প্রকৃত ধর্ম্ম দায়ী নহে। তবে সকল জিনিষেরই যেমন উত্থান ও পতন আছে, সেইরূপ মানব ইতিহাসে ধর্ম্মেরও উত্থান ও পতন আছে। ধর্ম্মের উত্থান সময়ে লোকের মনে ধর্ম্মসাধনার প্রকৃত উদ্দেশ্য জাগরূক থাকে সেইজন্য তখন বাহিরের আচারবৈচিত্র্যে কোন কহলের সৃষ্টি হয় না। কিন্তু ক্রমশঃ লোকে যত অন্তঃসারশূন্য হইয়া পড়ে, তত ধর্ম্মকে পরিত্যাগ করিয়া ধর্ম্মের ব্যবহার লইয়াই ব্যস্ত হইয়া পড়ে, এবং এই সময়েই ধর্ম্ম লইয়া বিবাদ বিসম্বাদ আরম্ভ হয়। যখন সমাজের এরূপ অবস্থা ঘটে, তখন বুঝিতে হইবে, সমাজ হইতে ধর্ম্ম বিদায় গ্রহণ করিয়াছে, ঘোর অহঙ্কার ও বিদ্বেষবুদ্ধি ধর্ম্মের নাম গ্রহণ করিয়া আসরে অবতীর্ণ হইয়াছে এবং স্বার্থপরতা সার্ব্বজনীন ভ্রাতৃত্বের স্থান অধিকার করিয়া বসিয়াছে। এইরূপ জাতীয়তা লইয়াও আমরা পরস্পর বিবাদ করি। কিন্তু জাতীয়তা লাভের অর্থ একজাতির অন্তর্গত বিভিন্ন পরিবারবর্গের মধ্যে একতা স্থাপনপূর্ব্বক জাতীয়শক্তি লাভ করা—অন্যান্য জাতির উপর আধিপত্য স্থাপন করা বা তাহাদের প্রতি বিদ্বেষভাব পোষণ করা নহে।

শ্রীযুক্ত পরাঞ্জপ্যে আর একটি কথা তুলিয়াছেন। তিনি আমাদের বর্ত্তমান সমাজের পুরোহিত বা ব্রাহ্মণ শ্রেণীকে লক্ষ্য করিয়া বলিতেছেন যে, তাঁহারা সমাজের অজ্ঞ ও বিশ্বাসপরায়ণলোকের স্কন্ধে ভর করিয়া নিজেরা স্বচ্ছন্দে কালাতিপাত করিবার জন্য ব্যস্ত। ইহা হইতে আমাদের এইটুকু বুঝিতে হইবে যে যাঁহারা ধর্ম্মের শিক্ষক হইবেন তাঁহাদের কেবল বাহ্য আচারাদি লইয়া থাকিলে চলিবে না, তাঁহাদের জীবনকেও প্রকৃত ধর্ম্ম-পথে লইয়া যাওয়া আবশ্যক; কারণ তাঁহারা যে দৃষ্টান্ত প্রদর্শন করিবেন, সাধারণ লোকে তাহাই অনুসরণ করিবে। দেশের পণ্ডিতগণ যে কেবল শাস্ত্রপাঠ করিবেন ও শাস্ত্রীয় ক্রিয়াকলাপ শিখাইবেন তাহা নহে, তাঁহাদিগকে এই সকল ক্রিয়াকলাপের ভিতর দিয়া কিরূপে চরিত্র ও জীবন গঠন করা যায়, তাহাই স্ব স্ব জীবনের দৃষ্টান্তদ্বারা দেখাইতে হইবে ও শিখাইতে হইবে। কারণ বাহ্য ক্রিয়াকলাপ হইতে ফললাভ করিতে হইলে সেগুলির সুষ্ঠু অনুষ্ঠান আবশ্যক, অর্থাৎ ধর্ম্মশিক্ষার উদ্দেশ্য মনে জাগরূক রাখিয়া ক্রিয়াকলাপের অনুষ্ঠান আবশ্যক। পিতৃপুরুষের প্রতি ভক্তি না থাকিলে শ্রাদ্ধে কোনই ফল নাই। পুরোহিত যখন বিদ্যাপ্রদর্শন ও তর্কযুদ্ধে জয়লাভ করিবার নিমিত্তই শাস্ত্রাধ্যয়ন করেন, যখন শাস্ত্রের লক্ষ্য বা উপদেশের প্রতি তাঁহার প্রকৃত আস্থা বা বিশ্বাস না থাকে, তখন বুঝিতে হইবে সমাজে ধর্ম্মের অধঃপতন এবং শাস্ত্রীয় ক্রিয়াকলাপেরও বিকৃত ব্যবহার আরম্ভ হইয়াছে। শাস্ত্র যে সকল পন্থা নির্দ্দেশ করিয়া গিয়াছেন তাহার কোনই অর্থ থাকে না যদি শাস্ত্রোক্ত লক্ষ্যসম্বন্ধে গুরু ও সাধক উভয়েই উদাসীন থাকেন, কারণ যাঁহারা লক্ষ্যে উপনীত হইতে চাহেন তাঁহাদিগের জন্যই পন্থা। আর সমাজের ধর্ম্মজীবনের যাঁহারা চালক তাঁহারা যদি সামান্য সংসারী ব্যক্তির ন্যায় বৈষয়িক সুখস্বাচ্ছন্দ্যের নিমিত্ত লালায়িত হইয়া হইলে তাঁহাদের প্রতিপত্তি ও সমাজে অধিককাল স্থায়ী হইতে পারে না। লোকে যখন দেখিবে যে তাহাদের গুরুপুরোহিত সাধারণ মানুষেরই মত বৈষয়িক জীব, তখন তাঁহাদিগকে নিজেদের দলের লোক বলিয়াই গণ্য করিবে। অতএব শ্রীযুক্ত পরাঞ্জপ্যে এই প্রসঙ্গে যাহা বলিয়াছেন তাহাতে এই বুঝা গেল যে যাঁহারা সমাজে ধর্ম্মব্যবস্থার নেতা, তাঁহাদের প্রকৃত ধার্ম্মিক হওয়া আবশ্যক;

ধর্ম্মের শিক্ষক স্থলবিশেষে অনুপযুক্ত হইলেই যে ধর্ম্মশিক্ষা একেবারে অনাবশ্যক একথা কোনক্রমেই সমীচীন বলিয়া বোধ হয় না।

গীতায় কাহার অধিকার? (প্রথম ভাগ)

[Extract form the writings of a Third-year (B. A. Class) student in the Moral and Religious Training Class.]

গীতায় অধিকার অনধিকারের কথা আছে কিনা? ভগবান্ শ্রীকৃষ্ণ অর্জ্জুনকে বলিতেছেন :—

"ইদন্তে নাতপস্কায় নাভক্তায় কদাচন।
ন চাশুশ্রূষবে বাচ্যং ন চ মাং যোঽভ্যসূয়তি" ॥

—গীতা ১৮ অঃ ৬৭ শ্লোঃ

অর্থাৎ—যে তপস্যাবিহীন, যে ভক্তিবিহীন, যাহার (গীতা) শুনিবার জন্য বলবতী ইচ্ছা নাই, যে আমার নিন্দাকার, তাহাকে কখনও এই গীতা-তত্ত্ব বলিও না।

এখন এই চারিটী কথার অর্থ একে একে দেখা যাউক। (১) প্রথমতঃ, "নাতপস্কায়"—তপস্যাবিহীন লোককে। এখানে তপস্যা অর্থে বনগমন এবং ফল-মূল-ভোজন নহে। তপস্যা করিতে হইলে যে এইরূপই করিতে হয়,—এমন নহে। তপস্যার অর্থে দেহকে ক্লেশ-সহিষ্ণু করা। তপস্যা অর্থে আত্ম-সংযমাভ্যাস। তপস্যা অর্থে মনের নিগ্রহ। এই সংযমাভ্যাসের উপদেশ ঋষিদের সর্ব্ববাক্যেই দৃষ্ট হয়। ঋষিগণের উপদেশের অর্থ আধুনিক লোকে ভিন্ন ভিন্ন রকম করিয়া থাকেন। এই শ্রেণীর লোক বাহ্য জগতের বিজ্ঞানচর্চ্চা করিয়া ঋষিদের উপদেশগুলি পাশ্চাত্য দেশের বিজ্ঞানের তৈলে ভাজিয়া লইতে ইচ্ছা করেন। নতুবা তাঁহাদের বিজ্ঞানাভ্যস্ত রসনায় তাহা মিষ্ট লাগে না। তাঁহারা একাদশী প্রভৃতি উপবাস, গঙ্গাস্নান ব্রতানুষ্ঠান প্রভৃতির একটা বৈজ্ঞানিক অর্থ করিতে চাহেন। কিন্তু তাঁহারা জানেন না যে, ঋষিদের সমুদয় ধর্ম্মোপদেশ-সাগর মন্থন করিলে একই রত্ন পাওয়া যায়। সেটী :—"আত্মসংযম কর"। "গঙ্গাজলে ধাতব পদার্থ আছে, তদ্দ্বারা শরীর ভাল থাকে, অতএব তাহাতে স্নান কর"—এ সকল কথা দেহাভিমানী পাশ্চাত্যেরই মুখে শোভা পায়;—মানসিক উন্নতির জন্য ব্যাকুল ঋষিদিগের মুখে শোভা পায় না।

যাহা হউক, তপস্যার অর্থ আত্মসংযম। বাস্তবিক আত্মসংযম না থাকিলে ভগবৎ-প্রেম হৃদয়ে প্রতিফলিত হয় না। ইন্দ্রিয়গণ যদি সংযত না থাকে, তাহা হইলে মন প্রতিপদেই বিষয়ের দিকে ধাবিত হয়। বিষয়ের দিকে মন ধাবিত হইলে, অন্তর্জগতের জ্ঞান-লাভ কি সহজে হয়? আমাদের মন একটী ভিন্ন দুইটী নহে। সুতরাং তাহাকে এক সময়ে দুইটী বস্তুতে নিযুক্ত করিতে চেষ্টা করিলে কোনটাই সুসম্পন্ন হয় না। যদিও মধ্যে মধ্যে দেখা যায় যে, একই সময়ে কোন কোন লোক অনেক কার্য্য করিতেছেন, তথাপি একটু চিন্তা করিলেই বুঝিতে পারা যায় যে, সে সকল কার্য্য বাস্তবিক একই সময়ে নির্ব্বাহিত হইতেছে না, সেগুলি করিবার মধ্যে এত অল্প সময়ের ব্যবধান রহিয়াছে যে, সহজে তাহা ধরা যায় না। মনে হয় বুঝি, একই সময়ে সেগুলি হইতেছে।

মানুষের মন বড়ই চঞ্চল। এই চঞ্চলস্বভাব মনকে কথঞ্চিৎ শান্ত না করিলে কোন কার্য্যেই সিদ্ধি লাভ করা যায় না। সামান্য স্থূল জগতের কার্য্যেই যখন স্থির মনের প্রয়োজন, তখন সূক্ষ্ম জগতের জ্ঞান লাভে যে কতদূর শান্ত, ধীর এবং নিশ্চল মন আবশ্যক, তাহা সহজেই বুঝিতে পারা যায়। বাস্তবিক মন এত চঞ্চল যে, অর্জ্জুনের মত সাধক যিনি বনে কঠোর তপস্যার দ্বারা মহাদেবকে সন্তুষ্ট করিয়া পাশুপত অস্ত্র লাভ করিয়াছিলেন,—তাঁহাকেও বলিতে হইয়াছে—

"যোঽয়ং যোগস্ত্বয়া প্রোক্তঃ সাম্যেন মধুসূদন।
এতস্যাহং ন পশ্যামি চঞ্চলত্বাৎ স্থিতিং স্থিরাম্॥
চঞ্চলং হি মনঃ কৃষ্ণ! প্রমাথি বলবদ্দৃঢ়ম্।
তস্যাহং নিগ্রহং মন্যে বায়োরিব সুদুষ্করং॥

—গীতা ৬অঃ ৩৩।৩৪ শ্লোঃ।

অর্জ্জুনই যখন একথা বলিলেন, তখন "অন্যে পরে কা কথা"? সুতরাং ভগবান্ শ্রীকৃষ্ণ বলিলেন, তপস্যা-বিহীন অর্থাৎ চঞ্চলমতি বালকের নিকট গীতার তত্ত্ব বলিও না। সে তাহা গ্রহণ করিতে পারিবে না। তাহার গ্রহণ করিবার যোগ্যতাই হয় না।

তাহার পর ভগবান্ বলিলেন "নাভক্তায়"। অর্থাৎ ভক্তিবিহীনদিগকে বলিও না। এখানে শঙ্করাচার্য্য "ভক্ত" শব্দের অর্থ করিয়াছেন, "গুরু এবং ভগবান্ উভয়েরই প্রতি ভক্তিযুক্ত"। বাস্তবিক সকল কার্য্যেই ভক্তি ও শ্রদ্ধা আবশ্যক। মানুষের মন এমন অবাধ্য যে, কোন কার্য্য তাহার পসন্দ না হইলে, সে কোনমতেই তাহা সম্পন্ন করিবে না। একটা পুস্তক পাঠ করিতেছি, কিন্তু যদি তাহা মিষ্ট না লাগে, অর্থাৎ মনে না লাগে, তাহা হইলে সে পুস্তক পড়া সম্পূর্ণ হয় না, প্রতিপদেই বিরক্তি বোধ হয়। তদ্রূপ উপদেষ্টা অর্থাৎ গুরুর প্রতি ভক্তি এবং তাঁহার উপদেশের প্রতি শ্রদ্ধা না থাকিলে কেমন করিয়া তাহা ভাল লাগিবে? এবং ভাল না লাগিলেই বা তাহার অর্থগ্রহণে সক্ষম হইব কি করিয়া? আর ঈশ্বরের প্রতি ভক্তি না থাকিলেই বা তাঁহার বিশ্বরূপের ভিতর প্রবেশ করিতে পারিব কিরূপে? অনেকে বলেন, "আগে ঈশ্বর কি, তাহা বুঝাইয়া দাও, তবে ভক্তি করিব"। এরূপ কথা বাতুলেরই যোগ্য। বাতুলেই বলে, "আগে সাঁতার শিখাইয়া দাও, তাহার পর জলে নামিব"। ঈশ্বরের আরাধনা ব্যতিরেকে তাঁহার তত্ত্ব-সংগ্রহ করা কঠিন ব্যাপার। "ভক্তিতে মিলয়ে হরি, তর্কে বহুদূর"। ভক্তি করু ভগবান আপনিই প্রকাশ হইবেন। "স্বয়ং বেদ্যঞ্চ তদ্রক্ষ্য"। ব্রহ্মকে আপনিই জানা যায়। ভক্তি যতই বাড়িয়া যায়, জ্ঞানের দ্বার ততই খুলিয়া যায়। তখন আর সন্দেহের ছায়া আসিয়া মনকে আকৃত করিতে পারে না। ভক্তি-বর্ত্তিকা দ্বারা প্রজ্জ্বলিত জ্ঞানের আলোক সমস্ত অজ্ঞান অন্ধকার দূর করিয়া দেয়।

তারপর ভগবান বলিতেছেন "ন চাশুশ্রূষবে বাচ্যং"। অর্থাৎ শুশ্রূষা বিহীন লোককে গীতার তত্ত্ব বুঝাইও না। এখানে "শুশ্রূষা" অর্থে গুরু-শুশ্রূষা। পূর্ব্বেই বলা হইয়াছে যে, উপদেষ্টার প্রতি শ্রদ্ধা না থাকিলে তাঁহার উপদেশে কোন কার্য্যই হয় না। শুশ্রূষা শ্রদ্ধার বাহ্য বিকাশমাত্র। ভক্তি ও শ্রদ্ধা না থাকিলে শুশ্রূষা করিবে কেন? সুতরাং শুশ্রূষা না থাকিলে জ্ঞান লাভ কঠিন। এই জন্যই পশ্চিমাঞ্চলে যোগীদিগের নিকট যোগ শিক্ষা করিতে যাইলে অনেক বৎসর ধরিয়া তাঁহাদের সেবা করিলে ও "গাঁজা টিপিলে" তবে প্রভুরা সন্তুষ্ট হয়েন। আজ কাল এ শুশ্রূষা ত বাক্যমাত্রেই পর্য্যবসিত হইয়াছে। আজকাল সেবা অর্থে গুরুকে প্রণামী প্রদান। গীতায় শ্রীকৃষ্ণ উপদেশ দিয়াছেন—

'তদ্বিদ্ধি প্রণিপাতেন পরিপ্রশ্নেন সেবয়া।
উপদেক্ষ্যন্তি তে জ্ঞানং জ্ঞানিনস্তত্ত্বদর্শিনঃ।

—গীতা ৪।৩৪

পূর্ব্বজন্মের স্মৃতি থাকেনা কেন।

[Extract from the writings af a Fourth-year (B. A. class) student in the Moral and Religious Class.]

আমাদের বাল্যকাল, যৌবন ও বার্দ্ধক্য এই তিনটিই এক দেহেরই অবস্থান্তর মাত্র। ইহা আমাদের সহজেই উপলব্ধি হইতে পারে। কিন্তু আমরা পূর্ব্বজন্মে কি ছিলাম তাহা এজন্মে স্মরণ করিয়া রাখা সম্ভবপর নহে। ইহা আমরা কেবল শাস্ত্র পাঠে জানিতে পারি। আমাদের এই বিস্মৃতির কারণ এই যে আমরা স্ব স্ব দেহের জন্য অভিমান করিয়া থাকি। মৃত্যুর পর আমার 'আমি' বলিয়া যে বস্তু আছে তাহার কোন পরিবর্ত্তন হয় না, কেবল আমার দেহের পরিবর্ত্তন হয় মাত্র। আমার রোগ, অরুচি প্রভৃতি কিছু হইলেই 'আমার' রোগ হইল বলিয়া মনে করি, মৃত্যুর পূর্ব্বেও 'আমি' মরিতেছি বলিয়া মনে করি। 'আমি' একবার মরিয়া গেলে, 'আমাকে' কি প্রকারে স্মরণ রাখিব? 'আমার' অভিমানে আমি সব ভুলিয়া যাই। সেইরূপ আমি প্রতিদিন নিদ্রা গেলে মনে করি 'আমি নিদ্রা গেলাম, এবং তখন সব ভুলিয়া যাই। কিন্তু প্রাতে 'আমি' জাগ্রত হই সুতরাং আমার সব আবার স্মরণ হয়। এই জন্য দেহী নশ্বর—এই কথা বলিলে 'দেহী' শব্দে যাহার দেহ আছে বলিয়া অহঙ্কার আছে তাহাকে বুঝায়। ধনীর ধনের সহিত সম্বন্ধ; দেহীরও দেহের সহিত সেইরূপ সম্বন্ধ। ধনীর যদি ধনে অত্যন্ত আসক্তি জন্মে তাহা হইলে তাহার একটি পয়সা নষ্ট হইলে কষ্ট হয়। সেইরূপ যাহার দেহের জন্য অত্যন্ত অহঙ্কার, তাহার দেহ সামান্য পীড়িত হইলেই আশঙ্কিত হয়। দেহের প্রতি অত্যাসক্ত না থাকিলে, দেহে আঘাত না লাগিলেও আমরা অনুভব করিতে পারি না। দেহের জন্য অভিমান জন্মিলে দেহ পরিত্যাগ করিতেও কষ্ট বোধ হয়। এরূপ ব্যক্তির যুবা হইতে বৃদ্ধ হইবার সময়েও দুঃখিত হওয়া উচিত। অতএব ভগবান অর্জ্জুনকে উপদেশ দিবার জন্য বলিয়াছিলেন যে, দুর্য্যোধন, দ্রোণ প্রভৃতি মহারথি ও আত্মীয়গণের মৃত্যুতে শোক করা উচিত নহে।

ধর্ম্ম কি?

[Extract from the writing of a Third-year (B. A. class) student in the Moral and Religious Training Class.]

ধর্ম্ম কথাটা কি? ধর্ম্ম কি কেবল কতকগুলি মতের সমষ্টি মাত্র অথবা কোন সদনুষ্ঠান? ধর্ম্ম এই কথা সকল দেশে সকল জাতিতে প্রতিষ্ঠিত। সকলেই আমরা কোন না কোন কার্য্য করিতেছি, অতএব কিছু না কিছু ধর্ম্ম করিতেছি। সুচারুরূপে সংসার যাত্রা নির্ব্বাহন ও পরোপকারাদিই আমাদের ধর্ম্ম। যেখানে ধর্ম্ম সেইখানে কর্ম্ম। কর্ম্মহীন ব্যক্তি ধর্ম্মহীন।

যে ব্যক্তি কেবল ধর্ম্মের কথা কয়, তর্ক করে, শ্লোক মুখস্থ করে, কিন্তু অনুষ্ঠানের ত্রুটী করে তাহাকে ধার্ম্মিক বলা যাইতে পারে না। আর যে ব্যক্তির বাহাড়ম্বর অত্যল্প, কর্ম্মই বেশী সেই যথার্থ ধার্ম্মিক। ধর্ম্ম ভিতরের জিনিষ, বাহিরের নয়।

ধর্ম্ম ও অধর্ম্ম পরস্পরে মিলিত হইলে তাহাকে ধর্ম্ম বলা যায় না। অনেকেই এরূপ ধর্ম্মাধর্ম্ম মিশাইতে চাহেন এবং মনে করেন বুঝি ধর্ম্মকার্য্য করিতেছি। কথিত আছে ডাকাতেরা লুণ্ঠনাদি করিবার পূর্ব্বে কালীপূজা করে। মোক্তারাদি ব্যবহারজীবী সদ্বৃত্তি ও অসদ্বৃত্তিতে মিশাইতে চাহেন। শিক্ষিত সমাজের মধ্যেও দুর্গোৎসবাদিতে মদিরাদির পূজা নিয়মিতরূপে হইয়া থাকে। অন্যায় কার্য্য করিয়া ইহারা পুণ্যের আশা করেন। ইহা অপেক্ষা আর কি প্রমাদ হইতে পারে!

যে পুত্র পিতাকে দেবতাস্বরূপ জ্ঞান করে, নিয়মিতরূপে তাঁহার চরণামৃত পান করে, পিতার গুণ কীর্ত্তন করিয়া বেড়ায়, কিন্তু পিতার কথার বশবর্ত্তী নয়, তাহাকে কি সুপুত্র বলিব? পরন্তু যে পিতার, আদেশ লঙ্ঘন করে না, যখন পিতা যা বলেন তখন তাহা শুনে, সে যদি পিতার চরণামৃতাদি পান না করে, তথাপি সে সুপুত্র। যে ঈশ্বরের আজ্ঞা পালন করে না, তাঁহাকে কেবল পূজা করে, নাম কীর্ত্তন করে ও অভিলষিত বস্তু প্রার্থনা করে, তাহাকে ভক্ত বলা যায় না। যে ব্যক্তি ঈশ্বরের আজ্ঞা পালন করিয়া চলেন, সেই যথার্থ ধার্ম্মিক। ঈশ্বর এমন বোকা নন্ যে, বাহিরের জিনিষে ভুলিয়া যাইবেন। তিনি অন্তর্যামী, ভিতর পরীক্ষা করিতে জানেন।

ঈশ্বরের আজ্ঞা কি? ধর্ম্মশাস্ত্রে যাহা নিহিত আছে তাহারই সদনুষ্ঠান। এই আজ্ঞা পালন করা আমাদের প্রধান কর্ম্ম। সমস্ত ধর্ম্মশাস্ত্রনিহিত কথা আমরা বুঝিতে পারি না, যে হেতু এখনও পশুভাব ছাড়িতে পারি নাই। যখন পশুভাব ছাড়িতে পারিব, তখনই ঈশ্বরের উদ্দেশ্য বুঝিতে পারিব। ঐশ্বরিক ভাব প্রাপ্ত হইলে ঐশ্বরিক আজ্ঞা জানিতে পারা দুরূহ নহে। দুইজন বন্ধু যদি পরস্পরে গাঢ় বন্ধুত্বসূত্রে বদ্ধ হন, তাঁহাদের মনের ভাবের অনেকটা সাদৃশ্য থাকে। দুই শীর্ষস্থানীয় কবিরও স্থানে স্থানে একই রকম ভাব দৃষ্ট হয়। সেই জন্যই কবিকঙ্কণ ও ভারতচন্দ্রের গ্রন্থের সাদৃশ্য। বস্তুতঃ ভারতচন্দ্র কবিকঙ্কণের চণ্ডী হইতে চুরি করেন নাই।

শাস্ত্রের ভিতর অনেক কথা আছে, তাহা আমরা প্রথমেই বুঝিতে পারি না। কিন্তু বুঝিতে পারি না বলিয়া তুচ্ছ জ্ঞান করাও উচিত নয়। মনন ও চিন্তা আবশ্যক। মনে করিব শাস্ত্রবাক্য সত্য, ও আমাদের চিন্তার দোষ; যেমন মনে করি পাটীগণিতের উত্তর ঠিক আছে, তবে অল্প বুদ্ধি বশতঃ কোন অঙ্ক কষিতে পারিতেছি না। কোন বিদ্যালয়ে ভর্ত্তি হইতে গেলে ধরিয়া লওয়া হয় যে, শিক্ষকের বিদ্যা আমাদের বিদ্যা অপেক্ষা কিছু বেশী। অতএব খুব মনোযোগের সহিত ও সতর্কতার সহিত আমাদের শাস্ত্রানুশীলন কর্ত্তব্য। প্রত্যক্ষ, অনুমান (Syllogism), ঐতিহ্য, উপমান ও শব্দপ্রমাণাদি (Authority)র প্রতি লক্ষ্য রাখিতে হইবে। আবশ্যক হইলে প্রাচীন, জ্ঞানী ও ধার্ম্মিকদিগের নিকট বুঝাইয়া হইতে লইবে। ধর্ম্মই কর্ম্ম। নাস্তিকেরাও ধর্ম্মানুষ্ঠান করিতেছে। ধর্ম্ম শব্দ আমরা না বলিতে পারি, ধর্ম্মকার্য্য সকলকেই করিতে হইবে।

শাস্ত্রে বৈষয়িক সুখের নিন্দা কেন?

[Extract from the writings of a First-year (F. A. class) student in the Moral and Religious Training Class.]

আমরা যাহাকে সুখ বলি, তাহা প্রকৃত এবং নিরবচ্ছিন্ন সুখ নহে। পার্থিব সুখ, দুঃখমিশ্রিত; এ কারণ জ্ঞানীব্যক্তিরা জাগতিক সুখকে দুঃখ মধ্যে গণনা করেন। সংসারের যে সুখ আমরা ভোগ করি, তাহা দুঃখের অনুভূতি না থাকিলে অনুভূত হইতে পারিত না। আমরা দুঃখ ভোগ করি বলিয়াই সুখ আমাদের এত প্রিয়। শীত কালের প্রখর শৈত্যের পর বসন্ত সুখময় বলিয়া বসন্তকাল আমাদের আকাঙ্ক্ষার বস্তু। বিচ্ছেদের পরই মিলন সুখের। যাহারা কখন বিচ্ছেদজ্বালা সহ্য করে নাই, তাহারা কখন মিলনে সুখী হয় না। যে দেশে চির-বসন্ত বিরাজমান, সে দেশের মানবগণ বসন্তকাল সুখপ্রদ বিবেচনা করেন না। অতএব ইহলোকে সুখ, দুঃখ ব্যতীত অনুভব করা যায় না। ঐহিক সুখ, লালসানিবৃত্তি মাত্র। লালসা যন্ত্রণা-বিশেষ।

যন্ত্রণার অভাবকে সুখ বলিব কি প্রকারে? এ পৃথিবীতে যে ব্যক্তি অপরের তুলনায় চিরসুখী, সে ব্যক্তিও নিজেকে সুখী মনে করে না, কারণ সে দুঃখ কেমন তাহা জানিতে পারে নাই। অতএব পার্থিব সুখ, শারীর এবং প্রকৃত সুখ নহে।

এ সংসারে অভিলষিত বস্তুর অভাবই দুঃখ এবং অভিলষিত বস্তুর সম্ভোগই সুখ বলিয়া পরিগণিত। অতএব বিষয়ের সহিত ইন্দ্রিয়ের সংযোগই দুঃখের কারণ। এ জন্য যে ব্যক্তি ইন্দ্রিয়জয়ে এবং বিষয়ে নির্লিপ্ত

হইতে সমর্থ, তিনিই প্রকৃত সুখের অধিকারী। বিষয় ও ইন্দ্রিয় প্রভৃতির হস্ত হইতে নিষ্কৃতি পাইতে হইলে, সাংসারিক সুখ দুঃখের বিনাশ সাধন করিতে হইবে। ঐহিক সুখের বিনাশই প্রকৃত সুখ। এ কারণ সমসুখ-দুঃখ ব্যক্তিরাই প্রকৃত সুখী এবং শান্তিময়। সম সুখ দুঃখ অর্থে, দুঃখকে সুখ, অথবা সুখকে দুঃখ বলিয়া যে বিবেচনা করিতে হইবে, তাহা নহে। যে ব্যক্তি সুখ এবং দুঃখ অনুভব করিবার ক্ষমতা সত্ত্বেও, সাংসারিক সুখ দুঃখে অভিভূত হন না, তিনি সমসুখদুঃখ।

মুক্তপুরুষ বলিলে কি বুঝিব?

[*Extract from the writings of a First-year (F. A. class) student in the Moral and Religious Training Class.*]

কালে সবই পরিবর্ত্তিত হয়। পরিবর্ত্তন সাধনই কালের ধর্ম্ম। পৃথিবীর সমস্ত পদার্থই যথা সময়ে ধ্বংস-প্রাপ্ত হইয়া পুনরায় জন্ম গ্রহণ করে;—আমরা বলি নূতন পদার্থ জন্মিল। বস্তুতঃ তাহা নহে, সেই একই পুরাতন পদার্থ নূতন পরিচ্ছদে আবৃত হইয়া আসে মাত্র। পৃথিবীর যাবতীয় পদার্থ পুনঃ পুনঃ জন্ম গ্রহণ করে; এমন কি মনুষ্যও ঐ নিয়মের বশবর্ত্তী। ভগবান্ শ্রীকৃষ্ণ বলিয়াছেন!—

"বাসাংসি জীর্ণানি যথা বিহায় নবানি গৃহ্লাতি নরোঽপরাণি।
তথা শরীরাণি বিহায় জীর্ণান্যন্যানি সংযাতি নবানি দেহী॥"

এই জন্মমৃত্যুর হস্ত হইতে পরিত্রাণই অমৃতত্ব অর্থাৎ মুক্তি। সমসুখদুঃখ ব্যক্তিরাই অমৃতত্বের অধিকারী। মুক্তি দুই প্রকার। প্রথমতঃ, মৃত্যুর পর জন্ম না হওয়া; দ্বিতীয়তঃ, ইহ সংসারে মনুষ্যদেহ ধারণ করিয়াও সাংসারিক কার্য্যে নিবৃত্তি। শেষোক্ত মুক্তিকে জীবন্মুক্তি বলে। সাংসারিক কর্ম্মে নিবৃত্তি অর্থে সাংসারিক কর্ম্মে বিরতি, এবং তজ্জন্য বিদ্যাশিক্ষা প্রভৃতি অনাবশ্যকীয়, এইরূপ মনে হইতে পারে, কিন্তু তাহা নহে। যে ব্যক্তি যথাবিধি সাংসারিক কার্য্য নির্ব্বাহ করিয়াও, কোন বাহ্য বস্তুর সংযোগে সুখ দুঃখ অনুভব করেন না, তিনিই সংসারে নির্লিপ্ত এবং এজন্য জীবন্মুক্ত। "জীবন্মুক্ত ব্যক্তিরা "যথা নিযুক্তোঽস্মি তথা করোমি" এই বাক্য স্মরণ করিয়া সাংসারিক কার্য্য নির্ব্বাহ করেন। অতএব মুক্তি ব্যতীত ইহলোকে প্রকৃত সুখ অসম্ভব, এবং যতই আমরা পার্থিব বিষয়ে কম আকৃষ্ট হইব, ততই দুঃখের হস্ত হইতে নিষ্কৃতি লাভে সমর্থ হইব।

শাস্ত্রোপদেশের কার্য্যকারিতা সময়সাপেক্ষ।

[*Extract from the writings of a Third-year (B. A. class) student in the Moral and Religious Training Class.*]

শ্রীকৃষ্ণ অর্জ্জুনকে বলিয়াছিলেন যে, তুমি যদি যুদ্ধ করিতে অনিচ্ছুক হও, তথাপি তোমার স্বভাব তোমাকে যুদ্ধ করাইবে। যদি ভগবান এই স্থির সিদ্ধান্ত করিয়াছিলেন, তবে অর্জ্জুনকে এত উপদেশ দিবার প্রয়োজন কি ছিল; আমরা যাহা চিন্তা করি অথবা উপদেশ পাই তাহা আমাদের হৃদয়ে স্তরে স্তরে গঁথিয়া যায়। উপযুক্ত সময়ে সৎশিক্ষা ও অসৎ শিক্ষার, সৎকার্য্য ও অসৎকার্য্যের ফল ভোগ করি। এইজন্য শাস্ত্র উপদেশ ও গুরুর উপদেশ, সঙ্গে সঙ্গেই কার্য্য করিতে পারে না। মন যে দিকে ইচ্ছা যাউক; কিন্তু আমাদের মনের তেজ কমিয়া আসিলেই উপদেশ কার্য্য করিবে। যেমন কোন অশ্ব কোনক্রমে ভীত হইলে অশ্বপালকের সহস্র চেষ্টা সত্ত্বেও প্রথমে শান্ত হইবে না। কিন্তু যখন দৌড়াইতে দৌড়াইতে ক্লান্ত হইয়া পড়িবে তখন সহিসের আদেশানুযায়ী কার্য্য করিবে। আমাদের সকলের মনেই কিছু কিছু সৎ ও অসৎ এই উভয় মিশ্রিত আছে, একটি স্তর অতিক্রম করিলেই অপরটি কার্য্য করিবে। আমাদের পাপের ভোগ শেষ হইলেই গীতা পাঠের ফল ফলিবে।

Part IV.

I.—Account of work done by the Dawn Society during the last few years with a statement also of objects and methods.

N. B.—*The following is the report of a portion of a Speech delivered by Mr. N. N. Ghose, F. R. S. L., Permanent President of the Dawn Society, on the occasion of the Society's Annual Distribution of Prizes, Medals, and Certificates, at a Public Meeting held in Calcutta, on 24th July, 1904, under the presidency of Sir Gooroo Dass Banerjee, Kt.*

Last year we were able to issue a Calendar of the Dawn Society but this year the work of the Society is so much that we do not find it convenient to issue a fresh Calendar and the substance of the last year's proceedings is to be found in a Report specially prepared. I believe you understand why this Report is shorter than the Calendar of the last year.

This is the Third Session of the Dawn Society as any one can see from the Report, and therefore it is not necessary for me at this time to give a detailed account of the purpose and methods of that Society; at the same time, considering that except in these annual meetings, the work of the Society is done in a quiet, private and obscure way, it is possibly necessary that some account of its objects and methods should even now be given to the general public.

It was started three years ago as a Society for imparting to college youngmen instruction, and instruction of a kind calculated to supplement that which they were in the habit of receiving in their colleges. First, there was religious and moral instruction intended to be given. That is a kind of instruction which for several reasons, cannot be given in our colleges, and which as a matter of fact, whether there is reason or no reason, is not given in our colleges. It was thought desirable, specially having regard to the public feeling on the subject, to have a Society that should take upon itself to supplement the ordinary academic education in that way, *viz.*, by imparting moral and religious instruction of a somewhat practical character. Next, the literary education which is given in our colleges is imparted in a way which is not always desirable; at any rate, it is received by the students in a way which is not always desirable, and that we may describe as entire passivity on the part of the students. It was intended by the promoters of the Dawn Society, that the students should in this Society be trained in the methods of assimilating knowledge, of digesting knowledge, of

writing out the substance of what they hear, and of discussing the subjects on which they have heard lectures. Those of you who have experience of the present method of college education know that this particular method which is now discussed is not pursued in our colleges. We deliver lectures and the boys listen. They are not able to take down the substance of a lceture in their own words; but where notes are dictated, there alone they take down notes, which also they do not generally care to master, except in the way of committing them to memory. In this Society, it was proposed that there was to be an introduction of a better method. Here, lectures were to be delivered on historical, economic, philosophical, religious, or moral subjects. We desired that the boys who listened to these lectures should be required, shortly after those lectures, to write down the substance of them in certain books which were provided for the purpose and which were to be then called Record-Books; that after some lectures had been delivered, discussion classes would be started in which some subjects lectured upon in previous lectures should be made the subject of discussion.

The boys themselves were to frame question-papers and they were to be printed and circulated among the students; the classes should be divided into groups of ten, and there should be discussions at which the lecturer would be present, so that if necessary they would be helped out of the difficulty in the end.

These objects we attempted to realise as soon as the Society was started. As the Society went on, we further widened our scope and the main direction in which the scope has been widened is that of the Industries. The boys have been gradually led to take an interest in the native Industries of India—our home-products. They have been persuaded to see the value—the necessity of encouraging home-industry in every way in their power; and as they are not generally capitalists, the one way in which they can encourage industries and take interest in them would be by patronising them and helping in the sale of these products. They were principally helped in this matter by the Managing Director of the *Indian Stores*, Mr. J. Chaudhury, and by Mr. K. B. Sen, the well-known cloth-merchant of Barabazar; and a certain museum was placed at the disposal of the Dawn Society where various kinds of Indian home-manufactures were kept. The boys had thus an object-lesson in the industry of their own country and they were taught business in the way of buying and selling; they had to sell these things at particular hours from 4 to 7 in the afternoon and they had to keep regular accounts of their income and expenditure and afterwards to explain accounts to members of the Business Section of the Society. Thus, a sort of personal interest was developed in the trade—in the Indian industry.

In connection with this, what is called the Industrial Section, lectures have been delivered during the last session at least on two occasions—on one occasion by Mr. J. Chaudhury of the *Indian Stores*, on another by Mr. K. B. Sen, the well-known dealer in Indian articles. At both these meetings I had the honour to preside. The meetings were large and there was a general appreciation of the purposes and the methods of that Section. Then not only have the meetings been held, but there were two Industrial Exhibitions held in the course of the last year, one in this hall (the hall of the Calcutta University Institute), and another in the Metropolitan Institution

and the Exhibitions have proved entertaining. Not only have they proved interesting from an artistic point of view, but they have also led to practical results. This is borne out by the fact that during the course of the last year, about Rs. 10,000 (ten thousand) worth of goods were sold by the Dawn Society in its Industrial Section. The students of the Dawn Society are permitted to make *no* profits out of the sales they make; we have no license for that purpose. We do not want to set ourselves as shop-keepers under the pretext of managing a Reform Society. Whatever profits there would be by the sales are distributed in prizes (in articles) to student-customers who have made it a point to buy native goods, after meeting the expenses of the Industrial Section, in connection with the getting up of Exhibitions, of printing hand-bills, circulating notices, &c.; *but no one is permitted to take a single pice for his labour.*

As I have entered into details about the Industrial Section, I think for the sake of harmony I should say a word or two about the working of the General Section. In the General Section, there are two lectures delivered regularly every week, one on moral and religious subjects, and another on general subjects of importance, such as economical, historical, philosophical and the like. In the Moral and Religious Section, the chief worker is Pandit Nilkanta Goswami who has been doing work regularly and in an excellent way; and the general lectures have been almost invariably delivered by my friend, the energetic Secretary. I am sorry that I myself have not been enabled to do as much as I should have liked to do, in the way of lectures, &c. The gentleman who is already discharging that work is fully competent. For myself, I am rather sick of lectures, and therefore I have found it a pleasing task to be relieved by the Secretary who has taken entire charge of the General Section. These lectures are not to be heard in a listless fashion, or not heard at all. Steps are taken that they may not pass out of the ears as soon as heard. Boys must remember fully what they hear and must further be able to discuss what they have already heard. The results of this kind of work of the boys are embodied in certain Exercise Books which are called '*Record-Books*', extracts from which were published in the last year's Calendar. This year they have been more voluminous and we thought it not desirable to enlarge to any unreasonable dimensions the Society's Calendar. Therefore, we have contented ourselves with a shorter Report (of about fifty pages), specially as it is proposed from September next (1904) to start a magazine in connection with the Dawn Society. In the magazine, there will be a number of articles of general interest in regard to matters Indian; then "topics for discussion"; but one interesting feature of the magazine will be the publication of extracts from the Record-Books. The best exercises of the boys in the way of reproducing the lectures they have heard will be published in that magazine; and as that is to be a permanent publication, it has been thought unnecessary to publish the last year's exercises or any portion of them, in the Report that we now submit to you.

And then for the satisfaction of the public and the boys such as are not already members but desire to be members, I think it necessary to say that the Dawn Society charges not a single pice as a fee payable from any single member The services

done are wholly gratuitous. There is no admission fee, no subscription at all to pay; at the same time you must not think that we charge nothing because we require to meet no expenses. There are some expenses of an unavoidable character, and apart from expenses which are necessary for the keeping up of the Society itself, money is required for scholarships and prizes to the most meritorious students of the Society. This money we have been able so far fortunately to raise or rather to obtain—not indeed, by compulsory subscription, but by the voluntary gifts of several gentlemen who are kindly disposed towards the Dawn Society. By their liberality we have been able to organise a system of prizes, scholarships and medals. These are given as the result of specially good work in the Dawn Society.

Apart from lectures, we develop among boys habits of business. One kind of this business I have already referred to, namely, the selling of articles. The Executive of the Dawn Society consists of the members, that is, the students of the Dawn Society, themselves. The entire administration of the Society's affairs is carried on by the members. The prizes, scholarships, and medals are awarded under a system of selection except where otherwise provided. The selection is made by a process of election. The election is done by the members of the Society and is regulated by rules which we have so framed as to minimise, if not altogether destroy the evils of canvassing. In Discussion Classes, and in getting up of meetings, and in fact in everything else connected with the Society, boys are required to be their own servants, their own treasurers, their own clerks, just as in Homeric times, the guests were required to cook their own food and then to sit down to dinner. We make the boys work in organising the meetings, in arranging for elections, in drawing up proper books, and generally, in conducting the business of the Society. This last report you will see from the title-page,—this record of the last year's work is prepared by a Committee of Recognised Members of the Society, and it has only been accepted by the General Secretary. This training in business would be of immense benefit to students when they enter public life and have to work as members of Local Boards, District Boards, or as Municipal Commissioners. In this way, the Dawn Society does work which would not be regarded as useless. There is instruction in morals and religion, there is instruction of a literary kind, the boys are made to take notes of the lectures and write out the substance, work out subjects of discussion, and then to manage business concerns, to keep accounts and do executive work. All this gives to them a kind of training which they would not get anywhere else, at any rate in any institution that I am aware of, in Calcutta. We have no Central Hindu College here. (I have looked over several Record-Books of this year and of previous years and I can say from long experience as a teacher that these exercises are by no means such as any ordinary student may be able to turn out, without special preparation. When we give such questions to our college classes, they either reproduce what we have told them, or what they would find in the meaning book. They cannot give the substance in such a well digested form. They simply depend upon their memory and thus not only spoil their intellect by disuse and misuse, but also considerably reduce their chance of success even in the University Examinations. The Dawn Society, by this kind of training—though certainly never intended as a

means of coaching—does develop a kind of faculty which is helpful to students in passing examinations, and which will certainly be found very valuable in life.

I am afraid I am getting too long, but I have nearly done. I am to tell you that though we have taken no fees, as subscription from the students, still we have been able in the last year to bear an expenditure of Rs. 1500 (fifteen hundred), or at the rate of Rs. 125 a month. The Dawn Society has no machinery to create money. Without the aid and benevolence of the general public, the Society cannot stand. I think I have said quite enough. We now proceed to the work of distributing medals, prizes and certificates.

II.—Opinion of Sir Gooroo Dass Banerjee, Kt., M.A., D.L.

Sir Gooroo Dass Banerjee, Kt., as President, spoke as follows at the Society's last Annual Prize, Medal, and Certificate Distribution Meeting held on 24th July, 1904.

[*Extract from the Bengalee of August 11, 1904.*]

GENTLEMEN,—The first remark that I have to make on the present occasion is that the Dawn Society is to be congratulated upon its success. (Hear, hear.) When I say this I speak no language of conventional formality, for I find before me,—all find before them,—matter for such congratulation. I am not going to repeat what your Permanent President has so lucidly and eloquently placed before you as to the course of the Society, as to the nature of work it has done, and as to how that work is helpful to students from every point of view—from the point of view of preparation for their examination to the point of view of their conducting business. But when I say I congratulate the Dawn Society I should offer my own reasons in addition to those I have already heard. In the first place, I think the Dawn Society is to be congratulated upon its having for its President a scholar of rare ability and attainments and a man of high character like my esteemed friend, Mr. N. N. Ghose.

In the second place, the Dawn Society is to be congratulated upon its having for its Secretary, a gentleman of deep and varied culture, of uncommon aptitude for teaching and of earnest devotion to duty, like my friend Babu Satis Chunder Mukerjee. There are also in addition to these high personal agencies helping its good work, impersonal agencies helping that same good work upon which the Dawn Society is to be congratulated. I mean, in the first place, the impersonal agency of the non-remunerated, non-remuneration seeking labour. (Hear, hear.) This has a value of its own, a moral value far above the best-skilled labour that you can enlist in your service, if that labour is to be hired only for money and not for love. That was the sort of agency which did the work of education in this classic land of India in the good old days, (applause), work of which fragments only have come, the rest having been lost through our own foolishness,—fragments for which we claim a certain amount of credit, and for which the generous and enlightened public of the West has

been willing to give our due share of credit. Another impersonal agency at work, consists in the beautiful set of rules in accordance with which your Society works. It would take me long to take you through these rules, the members are well acquainted with their work and working,—those who are strangers to it will find the rules printed in the Dawn Society's Record of Work and Calender for 1902-3 and also in the other volume. But the test of the cooking is in the eating and that the rules have worked well, you find ample testimony in the remarks of a competent judge, Mr. N.N. Ghose, a remark which he made before you, only a short time before. To his testimony, I may, with his permission and yours, add my humble testimony not at first hand as his, but not quite second-hand either, for I myself have gone, though cursorily, through some of the records of the work printed in the first of the two volumes of the report, and I see that they reflect credit not only upon those who have performed these exercises, but also on those who assisted and helped and trained them up in performimg these. But if you want even better testimony than that, you can have it in your own testimony,—you may go through these exercises and you will find every word of what my friend, Mr. Ghose, has said, fully borne out. Well, then, these are things for which the Society certainly is to be congratulated and not only should it be congratulated but you should feel no hesitation in commending the Society to the favourable consideration of the enlightened public. If help is deserved by any public institution in Calcutta, it is emphatically done so by a public institution like this, which is worked solely on a philanthropic basis, whose active workers all work for love. But there are many things other than the remuneration of the intellectual workers which require expense. These lights, for instance, will not burn without expense, the Gas Company or the Municipality—I don't know which—will draw their bills and will demand payment; there are other similar expenses which have to be met. Then there are the prizes and rewards that will require money,—the rewards, the scholarships,—these are purposes for which if any money is paid, it will be repaid not individually to the donors, but collectively to the donors' country and countrymen (hear, hear,) in the shape of well-trained, intellectual, moral and spiritual young men, who will fill their places in the generation to come. These are the few feeble words of encouragement that I can offer. If my words reach beyond these walls, I hope, there will not be enlightened, philanthropic gentlemen wanting to respond to them, but if their response does not come to me—the feeble voice is not responded to,—the eloquent voice of your work which will sooner or later become known,—which is sure to become known,—will soon make this institution a well-endowed institution.

Sir Gooroo Dass Banerjee then proceeded to offer practical advice to the assembled students as to how to improve themselves morally, intellectually and physically. Mr. Banerjee's eloquent address lasted for over a whole hour and was heartily appreciated by the audience.

III.—Opinion of Dr. Rashbehary Ghose, M.A., D.L., C.I.E.

Dr. Rashbehary Ghose, M. A., D. L., C. I. E., as President of the Annual Prize-Distribution Meeting of the Dawn Society, held on the 19th July, 1903, spoke as follows on the work of the Society :—

[*Extract from the Bengalee of July 25, 1903.*]

The account of the Society that has been given by Mr. N. N. Ghose shows that it has been doing a good deal of useful work ; and if the past is the best prophet of the future, there is no doubt whatever that as the Society grows older in years it will also grow more and more in usefulness. The institution has been described—and I may say, rightly described—by Mr. N. N. Ghose as unique in its character, and it is impossible not to wish success to a Society whose object is to supply the deficiencies in the education of our young men. It has been stated in the introductory chapter of the Dawn Society Calendar that "it is commonly urged against our students that they do not receive any moral or religious education worth the name,—that they know nothing beyond their text-books, that their college training hardly fits them for taking a correct view of things in general, that their powers of thought and observation are not properly developed." This is a reproach constantly levelled against our young men and no candid friend of our students can deny that there is truth in this reproach. The object of the Dawn Society is to remedy the existing state of things. It has devised a scheme (which has been explained to you just now by Mr. Ghose) admirably adapted to carry out the objects the institution has at heart. I have read the exercises written by the members of the Society and printed in the Report and have read them with considerable interest. They show beyond doubt very considerable merit on the part of those who composed them. They show at least that the students have learnt to think for themselves. I say, books do not constitute education, much less keys which are so dear to the hearts of the student community of Calcutta. Education—I fear, I must be repeating a commonplace, and we cannot avoid falling into commonplace, when we speak about education—education means the developing and perfecting of man's moral and intellectual nature. It involves powers, privileges and duties as a social and religious being. Education, in its highest and most comprehensive sense, is religion. I am glad therefore that there is a moral and religious training class attached to the institution. I also find that the Gita is expounded in the Moral and Religious Training Class, and I have no doubt that other systems of philosophy and religion are also expounded there. But the Gita takes the foremost place in the religious systems of India. Apart from its intrinsic merit as a system of philosophy and religion, it has a special claim on us as Hindus. The past is not a dead hand. It has wrought into our fibres, ideas and beliefs which cannot be rooted out in a day. To understand the present generation of Hindus we must study the past. If you wish to introduce reforms

you must study the past. We cannot break with the past abruptly—any attempt to do so is sure to end in failure. As I have already said, in the Moral and Religious Training Class, other religious and philosophical systems should be studied and studied carefully. I wish, however, to offer a suggestion. I have had the idea for a long time, and if the Dawn Society could see its way to carry it out, I am sure it would be a blessing to the student community. I would lay special stress on the study of biography, which is so neglected by our students. I am not thinking only of literary men, as you will find them in *the Men of Letters Series*; or of the so-called heroes, as you will find them in the *Men of Action Series*; nor do I speak of the so-called great men of the world, warriors and kings, but of holy men, saints and martyrs who lived and died for humanity—to whom humanity owes all that distinguishes it from the brute creation. Such were pre-eminently *good* men who, curiously enough, in the European countries, are all Roman Catholics; whose biographies I would ask you to read and you can do nothing better in life than to lead a holy life, *to live not for one's self but for others.* And if you wish to train yourselves morally, I would ask you to read the lives of really good and worthy men, so that you yourselves may make your lives truly great.

NOTICE TO CORRESPONDENTS.

1. Subscribers of this Magazine asking for a copy of the Report and Record of Work of the Society for 1903 (to be sent by post) will have to send an one-anna postage stamp to this office.

2. A sample copy of the first number (September, 1904) of the Society's Magazine will cost four annas.

3. The last year's catalogue (1903) of goods sold in the Industrial Section of the Dawn Society is exhausted and a new catalogue is in course of preparation, which will be published about November, 1904. Correspondents asking for a copy of a catalogue (to be sent by post) will have to send a half-anna postage stamp.

4. Correspondents asking for a copy to be sent by post of the following publications of the Society will have to send a half-anna postage stamp.

(*i*) *Rules and Regulations of the Society.*

(*ii*) *Indian Arts and Industries: A Retrospect and a Suggestion.*

(*iii*) *India's Mission and Indian's Duty.*

(*iv*) *Any other publication of the Society.*

5. Correspondents will please note that the address of the Society is 22, Sankar Ghose's Lane.

SATIS CHANDRA MUKERJEE,

General Secretary.

Uttarpara
Jaikrishna Public Library.

THE DAWN

AND

DAWN SOCIETY'S MAGAZINE.

(New Series.)

यत्रैकेण तत्स्थितो योऽर्थः स परमार्थः ।

That which is ever permanent in one mode of being is the TRUTH—Sankara.

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PART I: INDIANA.

The Land we Live in—II.

The Indian People of the Himalayas.

[*Continued from page 7, Vol. I. (New Series.)*]

Before we leave the half-explored regions at the eastern extremity of the Himalayas, it would be instructive to stay a moment to enquire into the character, habits and usages of some of the hardy Himalayan peoples who have up to this time successfully withstood the intrusion of civilisation amongst them. For the little we know of them, we are indebted to the reports of military officers or of missionaries who have paid short visits to their native hills.

I.

The forest-clad mountains and valleys between the Brahmaputra and the frontiers of Bhutan are inhabited, beginning from the east, by five predominant tribes, the Mishmis, Abors, Miris, Daphlas and Akas. Up the valley of the Brahmaputra from the point where it debouches into the plains of Assam to the confines of Tibet, in a country intersected by numerous torrents and resounding with the roar of cataracts, live the Mishmis, a short, sturdy race, of a rather fair complexion. They are of nomad habits, constantly on the move, rich in flocks and herds chiefly of hogs and the mithuns (a noble and

beautiful animal, intermediate between the bull and the buffalo, and averse to agriculture. This hardy and active people are characterised by a habit of inveterate smoking which they commence at the earliest possible age and they smoke away the whole term of their life, never for a moment, morning, noon, or night, parting company with their bamboo or brass pipes of Chinese manufacture, except, reluctantly, during the short intervals when they are sleeping or eating. It is interesting to learn how they shorten the latter process as far as possible, to save time for this all-engrossing luxury, which women and even tender children of four or five years equally partake of. Lieutenant Rowlatt thus describes the preparations and disposal of their dinner :—"The animal being killed, the blood is carefully collected, and with the grain, *babosa*, is made into a kind of black pudding; the meat is boiled in a large cauldron and being cut up into pieces is distributed in leaves amongst those in the house; these pieces being taken up in the hand are forced as far as possible into the mouth, and the remainder cut off close to the lips. When this is disposed of, the mixture of *babosa* and blood is stuffed down their throats as fast as they are able to swallow it. In this manner, their meals are completed in a few minutes, when they again take to thier pipes, which are seldom out of their mouths from morning to night."*

As smokers, the Mishmis form the ideal of the young people of our country, revelling in the luxuries of cheap American tobacco, and Mishmi-land is their paradise or Valhalla where they might smoke and smoke to their heart's content without knowing any rest or *cessation*. Their habit of wearing their long hair turned up all round and gathered in a ball in front distinguishes them from the *chulikata* or crop-haired Mishmis, who crop the hair on the forehead right across from ear to ear. These people call themselves Midhis and live in the rugged hill-country, difficult of access between the *Digaru* and the *Dibong* rivers, and up the banks of the latter river to the borders of Tibet. With the fibre extracted from a kind of nettle growing in their native hills, they weave a stout cloth so strong and stiff that they and the neighbouring tribes wear jackets made of it as a kind of armour. All the Mishmis are keen traders and bring down, gener-

* Journal of the Asiatic Society of Bengal, 1845.

ally in winter, the indigenous produce of their hills, aconite, medicinal herbs known as Mishmi *Teeta*, musk bags of the musk-deer roaming in their forests, or the textile faorics of the Midhis and take in exchange salt and cottons or woollens. "It was very interesting," writes Colonel Dalton, "to watch the barter that took place between these suspicious, excitable savages, and the cool, wily traders of the plains. The former took salt chiefly in exchange for the commodities they brought down and they would not submit to its being measured or weighed to them by any known process. Seated in front of the trader's stall, they cautiously take from a well-guarded basket one of the articles they wish to exchange. Of this they still retain a hold with their toe or their knee, as they plunge two dirty paws into the bright white salt. They make an attempt to transfer all they can grasp, to their own basket, but the trader, with a sweep of his hand knocks off half the quantity, and then there is a fiery altercation which is generally terminated by a concession, on the part of the trader, of a a few additional pinches."*

II.

To the immediate west of the *chulikata* Mishmis, in the hills to the north of Sadiya, between the *Dibong* and the *Sesseri* rivers, live the Abors, some of whose tribes, the Padam for example, have developed a wonderful system of corporate government. They are divided into numerous clans. On a stony slope of easy ascent each clan builds its village, which consisting of about a hundred houses and as many families forms a small independent republic by itself. In a conspicuous part of the village stands the *morang* or the town-hall, some two hundred feet in length with about a score of fire-places, where meet every day in council, the notables of the village and discuss matters of all kinds, from the most trivial to the most important; and after their consultations are ended, an order of the citizens in *morang* assembled is issued regulating the daily work of the villagers. At night all the bachelors of the village, with a certain proportion of married men, assemble in the *morang* and are nightly on duty for any contingency, such as a hostile attack, fire or any public emergency. An idea of the practical utility of this institution will be obtained from the following account of an event which took place ina Padam village.

* Descriptive Ethnology of Bengal.

"A woman, a widow with two children, one an infant at the breast, the other, a boy of three or four years old, had gone to the farm early in the morning, and on reaching it, she tied the small child *on the back of the boy, and set to work at her field. When she* gave over work for the day and was preparing to return, the children were missing ; she searched till evening without success, but was not much alarmed as she hoped they had gone home, but when at night, she reached her home and found no children, then she made her cries heard through the village and soon they reached the *morang.* There sat the village youth and men on duty round the blazing hearths carousing, but at the poor widow's sorrowing cry, at once they rise and go forth prepared to pass the night in searching for the lost children. There was no discussion ; no mandate was sent forth, no apathy was shown ; no excuses were made. The widow's appeal was at once responded to by benevolent action. There was no delay except to prepare torches, and in a very few minutes, a band of not less than a hundred young men, armed and equipped followed the woman to the scene of the disaster. They had not returned when we left the village in the morning, and I never heard the result of the expedition."

Vaunt of civilisation as we may, it would have been difficult, if not impossible, for us to raise at so short a notice a similar band of young men devoted to their duty, ready to pass the night searching about in the jungles and caves for the poor widow's forlorn children. Who does not know the petty excuses, the specious pretexts, the smooth apologies, under which the people of our country shelter themselves and creep out of the difficulty whenever any such sudden emergency has to be faced,—as for example, when a dead body has to be carried to the burning-ghat in the night ? And the young men calling themselves educated, are the greatest sinners in this respect. People of the old type, some of whom may still be met with in some of the remote villages, manifest a wonderful sympathy for their fellow-villagers, which is rarely met with among the younger generation. Some traces of the tradition of a communal life as lived in the Indian villages in the past still survive in *their* minds, while the *young men,* through various causes have never come under the influence of the old associations, nor, on the other hand, they have yet learned to live the *national* life, to imitate the public spirit of the English man ; for while talking glibly of

self-government, many of them think of nothing but self-aggrandisement. It would be an improvement on the old system, indeed, if from out the ashes of the village communities whose action was necessarily confined to a narrow circle, a wider organisation knitting together the people of a district, a division, or a province, or indeed the whole of India might be created; but it must always be borne in mind that one who does not feel for and is not ready to sacrifice some of his best comforts for his neigbours whom he knows thoroughly and meets every day, cannot in any way be expected to develop a feeling for the peoples of distant provinces whom he knows nothing about.

III.

At the first peep of day, the young Padams who have kept nightly watch in the *morang* go the round of the village warning the sleepy people that it is time for the day's labours to commence.

The young people who generally arrange their marriages themselves leave their paternal roof as soon as they are united and set up a house on their own account. They are helped by the whole community in erecting the house, and all the necessary materials having been previously collected, prepared and arranged, the house is framed, floored, thatched, and made ready for their reception in four and twenty hours!

All fines paid by criminals, all forfeitures or escheats, and whatever is acquired on public grounds, are stored in the treasury in the interests of the whole commonwealth. The public stock of the community consists of pigs, poultry and other articles. The sacrifices to the spirits they worship become public property and the old and the infirm, who are maintained in the *morang* at the public expense, are fed on them.

The Padams raise flourishing crops of buck-wheat, maize &c., and they scarcely ever suffer from seasons of scarcity.

To the immediate west of the Abors, in the country watered by the *Subansiri*, live the Miris, a race of people of the yellow Mongolian type, tall and powerfully framed, but of a slouching gait and sluggish habits. The Miris have settled in large numbers in the plains at the foot of the Himalayas. The Hill Miris are very ingenious in devising many forms of snares for entrapping many wild animals, and all is fish that comes to their net. They do not spare even the flesh of the tiger which is relished as a dainty and is believed to give them strength and courage.

IV.

To the north-west of the Hill Miris, in a wide, richly cultivated valley, girt in by lofty hills and watered by the upper course of the *Sundri* river, is said to live a tribe called the Anka Miris or Tenal, of a race superior in intelligence and civilisation to the other hill tribes; but little is known of them except what could be gathered from the reports of escaped Assamese prisoners.

The peoples and tribes whom we have described in this article are as much Indians, members of a common Indian community, as we are. Therefore, when we speak or think of an Indian People, an Indian Nation, we must not leave them out as outside of us. If we do, we shall fall into a grievous mistake. We ought to know more of these peoples and look sympathetically into their condition, into the good points in their character and in their habits and manners, and thus try to regard them as our very own. We shall soon find that they have much to learn from us; but we shall also find that we have some things at least to learn from *them*. In this way, we must accustom ourselves to keep down our vanity, pride and arrogance and sympathise with and learn from those who are looked down upon as rude and barbarous, but who with all their faults, still claim kinship with us as members of the same Indian brotherhood.

(To be continued.)

The Food our Agriculturists eat: A measure of their poverty and destitution.

I.

A measure of the poverty and destitution of the agricultural population of India may be gathered from an examination of the food they eat. Of the three hundred millions living in India, about two-thirds or 66 per cent. are dependent on some form of agriculture as the principal means of subsistence (Census Report, 1901). Leaving out of account the rent-receiving classes who form about 16 per cent., the remaining fifty per cent. are engaged directly in agriculture and a little enquiry will convince us that they fall into several classes according to the quality of the provisions that their means permit them to procure.

The two principal food grains of India are *rice* and *wheat* (gam). Rice is the predominant crop in Bengal proper, Orissa and Assam, in the deltas of the Madras rivers, among the hills of Chhattisgarh, along the belt of low lands lying between the Western Ghats and the sea. From the most southern part of the Bombay Presidency as far as Surat, and in Lower Burma, hardly anything else is grown except rice. In the other provinces also, it is grown to some extent.

The condition of the peasants of Bengal is, thanks to the Permanent Settlement, generally a little better than that of their brethren of the same class living in other parts of India. But the number of cultivators who can afford to eat the better varieties of rice in Bengal, or in the other rice-growing districts is very small; in fact, it is doubtful whether even one per cent. of their number can eat *Aman* or the spring rice throughout the year.

Wheat is grown very extensively in the Punjab and the western districts of the United Provinces and more or less in the other provinces of India also. But very few cultivators have the means of enjoying this luxury for a good part the year, nay, for six months even.

Keeping, then, in a section apart, the very small number of cultivators who can afford to eat, through a fair portion of the year, *Aman* rice, or wheat, the great majority of the Indian peasants live upon the coarser varieties of rice, *viz.*, *Aus*, or *Asu*, and *Boro*, in Bengal and Assam; and upon numerous varieties of millets in the other parts of India. This class, however, may be further divided into three broad sub-sections, according to the quality of their food. The first sub-section that we shall consider are able to obtain the better varieties of millets, but the next sub-section cannot afford to eat these grains even, and live with difficulty upon the smaller millets. The poorest class do not for a considerable portion of the year get any kind of grains at all to eat, but live, as best as they can, upon the berries in the jungles and upon roots dug out of the earth. 'Half of India's agricultural population,' as Sir Charles Elliot points out 'never know from year's end to year's end what it is to have their hunger fully satisfied'; and, as Mr. Irwin says, 'hunger is with them very much a matter of habit.'

II,

Except in Bengal proper and Assam, rice, though grown on an extensive area in India,, is for the common cultivators everywhere

a luxury, to be enjoyed only on holidays or at the feasts given by the richer people, millets of various kinds forming their staple food. Throughout the other provinces, extensive cultivations of *Juar* and *Bajri* or *Bajra* are met with on every hand and their tall and erect plants growing from six to eight feet or more, with dark green leaves, and carrying the grain on single, large beads issuing out of the top of the stem, greet the eye everywhere. In the midst of these crops are found raised platforms, from which the owner of the field, with the members of his family, create a hideous din by beating kerosene oil tins to scare away the birds which fall upon the ripe crop in flocks and work the greatest havoc to it. Together, these two grains form the chief food of the poorer classes during a large part of the year. When people have the choice, they eat *Bajra* in the cold weather, and *Juar* in the hot, as they find the former a more heating food.'*

Another grain which is also somewhat widely cultivated is maize (Makka, Makai, Bhutta or Mekkejol) whose plant grows about 4 or 5 feet high, with leaves much broader than those of *Juar* and has large, bright, yellow grains arranged in roofs on beautiful, conically shaped cobs. It is not in very high favour as a food and its cultivation is rather a laborious process; but as it ripens and is ready for eating early in September when the cultivator's stock of food-grains runs very low, it has a special value and feeds the peasant until the other, the *kharif* or autumn crop is harvested.

Among the poor cultivators, there is a still poorer class, and they constitute by far the larger section who cannot afford even to have these higher millets or maize for food, and who, somehow or other, manage to keep body and soul together on inferior and coarser grains. Numerous varieties of smaller millets called by different names† in the different provinces of India are very extensively grown and furnish food to these highly taxed, baniya-ridden millions In Orissa, *Mandua*, a peculiar grass-like plant, producing a coarse seed resembling rice is used freely by the lower classes

* The Agriculture of the United Provinces by W. H. Moreland, I.C.S.

† Nagli or Nachni, Kodra, Banti, &c., in the Bombay Presidency; Cholam, Ragi, Nachni, Samai, Varagu, &c., in the Madras Presidency; Mandua (Makra), Sawan, Kakun, &c., in the Upper Provinces; Cheena and Kaun in Bengal.

But we have not reached the extremity of indigence yet ; there are classes poorer than the poorest who cannot procure even the coarse millets to satisfy the cravings of hunger, and who sustain themselves on unwholesome and still inferior grains, which in other countries would perhaps be avoided even by cattle. In Bombay, "the poorest eat *Vari* and *Harik*, an unwholesome grain and *Urid*, a pulse cheaper than gram or *Tur*' (Bombay Gazetteer). In Guzerat, 'the aboriginal tribes eat the coarsest grain boiled in water. Want of thrift and love of drink compel most of them during several months to live on borrowed grain, on wild fruits, berries and roots, on game and liquor' (Guzerat Gazetteer). In the United Provinces, an unpalatable grain, *Kodon*, is grown on the higher fields of Bundlekand and on the hill sides of Mirzapur. 'It is eaten by those who can get nothing better. Speaking generally, wherever *Kodon* is sown on a large area, it means that the land is poor and probably the people are poor also' (Moreland). Even in Bengal and the Eastern part of it, where the cultivators are more prosperous on account of the jute trade, peasant households may be seen living in August and September on coarse millets known as *chcena* and *kaun*.

III.

One may naturally ask in wonder, If rice is grown on seventy-two million acres of land in India, and if twenty million acres are cultivated to produce wheat, where do the crops grown on such extensive areas go ? If the cultivators forming fifty per cent. of the total population who grow the crops by the sweat of their brow, who toil unremittingly in season and out of season, who tend the crop by day and watch it by night, cannot eat the fruits of their labour, who is it then that eats up this enormous quantity of grain ? The answer is that apart from the small quantity exported, the non-producing classes forming the middle and the higher sections of the people consume all the best part of the crops leaving to the tillers of the soil only the most inferior grains for their share of the produce. The cultivator has not only to feed numerous other people by his own labour, but he has to feed them with the best and the choicest produce of his land, he not being allowed to retain for himself anything except a bare, miserable pittance. The industrial classes also are fed by them, but make suitable returns by adding to the comforts of the cultivator, by supplying him with clothes to wear, with tools for his husbandry,

and sundry other necessaries of life But what return does the section of the non-producing people included in the middle classes and the gentry, make to the agricultural population, who feed them with the best products of their labour, instead of those that they hold nearest and dearest to their heart ? What return is made by this non produding class that live on the labour of the working population, by whom solely the wealth of the country is produced. The small returns that some of us may make them in passively helping the administration of the country, or, in other ways, is quite an inadequate return for the services we receive. It cannot be denied that we owe the agricultural c'asses a heavy debt ; and is it right to eat of the fruits of their labour, to appropriate the lion's share of them, without thinking ever of paying this debt ? Is it not suicidal to profess an almost complete disregard for the welfare, or even the existence of the agricultural population ? It is the duty of every educated person to devote himself to the thinking out of measures calculated to raise the labouring classes from their chronic pauperism, from the slough of misery and destitution into which they have fallen, to comparative comfort and independence ; and it will be found that whatever he may do for the welfare of the peasantry would ultimately better his own condition. Every educated man, every lover of India, every true philanthropist is bound to seek the means of elevating the condition of the labouring classes who have no independence, and have no savings upon which to fall back in times of depression and who, therefore, die in millons when a single crop fails..

The Indian System of Training Work-men for the Manual Indusfries : Advantages and Disadvantages : Some Important Suggestions.

[*Concluded from page 28, Vol. I. (New Series.)*]

VIII. ADVANTAGES AND DISADVANTAGES CONTRASTED.

As we have seen, the advantages are briefly hereditary skill and preservation of old designs and ideals.

(1.) But one great objection is that no provision exists for imparting instruction, theoretical and practical, on any systematic plan or curriculum. The apprentice picks up the trade by the rule

of thumb methods and in quite an empirical way. The *rationale* of anything done by him is not explained, nor any method or system employed in setting or explaining exercises to him. The teaching, if it be such, never proceeds on rational lines. In short, no attention whatever is paid by the tutor, untrained and unfit for the post as he himself is, to the development of the apprentice's mental powers. Unmethodical, crude imitation of the tutor is the rule, and *training* the exception.

For the object of the tutor is commercial and not instructional. His, he thinks, is a shop or a factory and not an educational class-room. All his efforts are directed towards getting remunerative or *useful* (in the literal sense of the word) work out of the apprentice.

(2.) Thus it follows that the indigenous system prevents improvement and kills out all originality, although at the same time it would also follow that that system has the advantage of teaching and transmitting hereditary art, at a minimum cost. The system, it is clear, while ensuring perfection and dexterity at a minimum cost or with the smallest wastage of energy, prevents competition and discourages improvement. The various industries have consequently been stereotyped and are decaying for want of external stimulus. The son does not improve upon his father's work, so that stagnation sets in, resulting from too close adherence to a few patterns; and the isolation of the trade tends to narrowness and forbids co-operation.

(3.) Under the indigenous system, no provision exists for imparting instruction to a number of students on any organised method. It provides only for a few students being trained. Inducing a few artizans to admit two or three boys to their workshops would not be sufficient to revive the old industries or raise the artizen class in point of status. The remedy probably lies in the opening of industrial *classes*.

But in an Industrial School, the classes must consist of a large number of boys, some of whom must be good, some indifferent, while the rest must be bad in point of capacity. All will have to learn together, and good boys will lose a good deal of their time in an Industrial School. Therefore, it is held by many that the indigenous Indian system of apprenticeship is superior to the Industrial School system, because it does not encourage *any man* to *prefer any trade*; the Industrial School admitting everybody with or without the hereditary aptitude of the Indian artizan.

(4.) The advocate of the native system, therefore, would seek to improve the existing system by trying to influence the artizan classes. Opponents of the native system argue that the artizan classes are not amenable to outside influence, that they would hardly accept advice or interference from outside, that if attempts be made to extend the native system in practice, caste and class-prejudices are sure to stand in the way of progress. They argue that the native artizans, conservative and wedded to traditions as they are, would hardly accept suggestion or advice from outside experts or allow Government interference; their disinclination to adopt new implements or new methods of production is proverbial, the result being a too close adherence to a few patterns and their isolation from the rest of the industrial world. The advocates of the indigenous system, however, admit the great advantage possessed by Industrial Schools over the native system of apprenticeship for teaching *improved methods*; but they argue that for the teaching of existing methods of craftmanship, the native system can hardly be improved; that the Industrial School system is not so good as the home-training; that for the teaching of a son or other members of a family or of a caste, the Indian system is immensely superior to the Industrial School system.

Particular trades being confined to the same families, generation after generation, dexterity and quickness of perception are acquired,—which are not easily attainable under other circumstances. A craftsman is nearly certain to begin with a distinct faculty for, or a leaning towards the hereditary craft of his forbears, and he begins to gain insight into its practice from his earliest years when he plays about the work-room.

(5.) The advocates of the indigenous system next point out that the native artizans require pecuniary relief as well as expert guidance. What is required, say they, is sympathetic treatment and pecuniary help to the classes to enable them to adapt themselves to modern requirements. The weavers especially require urgent pecuniary support. More or less, all art-industries require assistance and encouragement, as they are in a declining condition and some of them have died out. The artizans are generally very poor; many of them are even unable to buy improved tools. The boys of the artizan classes who, as we have seen, are very poor, cannot afford to join a school where improved methods are taught; or if they join, will not remain long

enough to complete a definite course, because they can and must earn a certain amount of wages elsewhere. It follows, therefore, that the Indian craftsman's poverty does not allow him to turn out superior articles, unless they are directly ordered and partly paid for in advance. Under the Indian system, the question of earning a livelihood by the scholar is never kept out of sight The apprentice not only learns the work at the master's shop, but is brought into contact with his customers. He comes to know the exact requirements of the people with whom he will have to deal and the prices which they will be prepared to pay. The native apprentice is thus also brought into contact with real work made to sell in the market.

The real secret of the poverty of the artizans is the fact the *sowcars* or money-lenders who advance them money (1) charge very heavy rates of interest, (2) compel the victim to pay the raw material through themselves, and (3) buy themselves the finished article. The money-lender thus makes a triple profit (i) on the raw material supplied, (ii) interest on the capital advanced for food, etc., and (iii) on the finished aaticle which he buys himself. He thus leaves a slender margin of profit to the helpless debtor, with which to feed himself and his family. Marriage expenses, expenditure on clothes, and other outlays press so heavily on the struggling wretch as to make him practically his purchased slave. When the artizan-debtor finds it impossible to do without his money-lender, his previous debt ruins his credit with other money-lenders, while the former becomes more and more exacting under a firm belief that he has become an indispensable man.

Thus, pecuniary support and encouragement are both especially required because competition is hard and the workmen or artizan is "a helpless being", wholly without capital. For he does not know the markets, and is unable to find out the places where there is likely to be a demand. He has been reduced to serfdom by the merciless middleman (the money-lender), and yet his hereditary skill deserves to be saved from the certain destruction that hangs over it. No country can boast of such patient and exquisite art-work; nor can machinery compete in some branches at least, such as wood-carving; and if *pecuniary support and encouragement* are not forthcoming, the "historical Indian arts" will be an "extinct species."

Exhibitions are useful only in creating an *occasional* demand for high-class workmanship which, at present, commands no patronage owing to the importation of more gaudy, more showy, and less costly materials from abroad. They have in a away proved to be the only "pick-me-ups" in the last stage of existence of *high indigenous art.*

IX. TWO CLASSES OF INDIAN HAND-INDUSTRIES.

(A.) THE FIRST CLASS OF HAND-INDUSTRIES OR HIGH-CLASS ART-WARE.

Manual industrial education of the higher class in India consists in the production of high-class art-wares such as *shawls* and other embroidery, brocades, wood-carving gold and silver jewellery and ivory-carving, repousse work in silver, copper or brass, gold and silver thread, lace-work, &c., carpet weaving, silk and cotton quilts and saris, clay figures, carved and inlaid furniture, gold and silk bordered dhotis, ceramaic work, etc., etc.

The above require no regular Industrial Schools, but must be confined to caste-guilds. Authorities like Sir George Birdwood have held that by imitating European arts, the special industries of India have suffered. And it has been found that Indian arts when taught in Industrial schools to the sons of artizans deteriorate in quality by the introduction of foreign designs in the details of the work. The existing methods of Industrial Schools are too Europeanised to be of any use in improving the really indigenous art or in educating "hereditary" craftsmen on their own lines. Thus, although drawing is useful everywhere, Poynter's plates or foreign examples vitiate the taste of the Indian craftsman; and in the midst of his conventional, totomistic, symbolic or Puranic designs, he puts in scraps from Gothic arches, French scrolls, or Corinthian foliage to produce an incongruous hybrid too repulsive to command any sale.

Thus, for the production of *high-class Indian art-ware*, the native system is immensely superior to the average Industrial School. That system can be extended in practice under the supervison of a qualified Director of Art, who while car ful in preserving the time-honoured indigenous designs and ideals will yet be able to suggest modifications having reference to the demand based on utility and suitability of the decorations to a European or American drawing-room. For instance, instead of the bridegroom's stool, he may advise the adaptation

of the lady's footstool, or the little tea-poy so much in demand in the West. Instead of *chadder*, he may advise the manufacture of a square table-cloth, and instead of a betel-box, he will requisition a lady's glove-box end so on.

The above has reference to export trade ; but export trade from the outset must be on a comparatively extensive scale and involves the adoption of a line of policy necessitating the creation of middle-men, or as an alternative, an extensive staff of commercial correspondents and foreign agents. Again, in the developments of the export trade in Indian art-ware, frequent changes may be required to be introduced into the patterns (cf. the case of the textile trades, for example) to obtain any continuous demand for the fabrics. Again, Indian hand-industries being more or less in a decadent condition, skilled workers, whether in wood, metal or the textile trades, are not very numerous, and additions to their numbers can be made only very slowly. Therefore, the development of the internal trade seems to be a more urgent necessity ; and when some measure of success has been attained in that direction—it might be feasible or desirable to extend the field of operations and attempt to establish an export trade.

We can best explain the above by one or two concrete examples :

(*a*) The cotton print industry of Masulipatam is a declining industry ; the best work is only turned out to order, and there are two or three families who can make the traditional hand-painted designs of Persian origin for which Masulipatam is famous. In every house of the cotton printers, however, there are stores of old blocks, no longer used, much more beautiful in design and execution than those now in use for the block-printed patterns. In the South-Kensington Museum, there are specimens of old Indian cotton-prints of still more beautiful design.

A qualified Art-Director would have no difficulty in utilising these materials and teaching the workmen to design hand-printer's and block-printer's curtains, hangings, furniture coverings, which would compete both in price and quality with first-class European art-work. A great deal of cotton-printing is now done by hand, instead of by machine in Europe ; and in art work of this description, the cheapness of living in India would give the hereditary skill of the native workman an immense advantage over the European workman.

(*b*) With reference to the textile trodes :—In Scandinavia at the present day, the peasant-woman not only weaves by hand all the household linen, but actually spins the thread she uses for sewing. At Lyons, the hand-weaving industry in silk is even now an important one. If this is the state of things in *Europe*, it is obvious that their is still great hope for the hand-weaver in India, whose skill is so great that with a loom which is 50 to 100 per cent. less effective than the European hand-loom, he has still been able to maintain a struggle against the most scientific power-looms in Europe.

Therefore, to meet the stress of Western competition, the Indian artizan with his infinite hereditary skill must remain a hand-worker ; he is to strive no longer to compete with machinery, but (1) his energies must be directed into channels where machinery is of little use ; and (2) secondly where necessary, he is to be supplied with good tools and taught methods of production in which advantage is taken of our increased knowledge of the properties of matter. He must be supplied with the best raw materials purchased in the cheapest markets and the finished product is to be sent *direct* to the places where it may be found to be in ready demand. In this way, -by a uniting art with commercial intelligence may a flourishing community of Indian artizans be established and the cause of high-class Indian Art promoted.

(B)

THE SECOND CLASS OF INDIAN HAND-INDUSTRIES.

Under this class we may mention modern industries to counteract the influx of foreign imports, such as soap-making, butter-making, match-making, tin-work, leather-work, paper, thread, candles, etc.

The first class of hand-industries, as we have just seen, comprise the chief or the more important art-crafts.

The second class of industries supply the daily wants of the people and are capable of being developed into home-factories. They will, when properly managed, arrest the flood of imported German stuff which has overwhelmed every Indian household including the humble huts of the poorest of the poor. If we can stop this excessive import and encourage local industries, we should have secured the golden key to the salvation of the Indian artizan.

We have already referred to the importance of Exhibitions as creating an *occasional* demand for high-class workmanship—for the chief art-crafts already mentioned. But exhibitions are not an unmixed blessing. Exhibitions will be of great value to India, if instead of exposing the trade secrets of high-class workmanship to the machinations of accomplished western imitators, *their, i. e.* European *cheap* wares are exhibited in India with working models of the machinery and tools they use, with a view to help on the second class of our hand-industries,—the *minor industries which supply the daily wants of our people.* But better still, it would be desirable to buy hand-machines for hire or "monthly payment sale" amongst the advanced communities, such as Parsis, Bhoras &c. Singer's sewing machine is an excellent instance in point. There is at present hardly a tailor in urban bazars who does not use this machine. *Small lathes, spinning machines* (home-spinning is nearly an extinct industry in India), *looms, brass-foundries, soap-making-hand-machines, candle-hand-machines,* and a host of such modern, improved mechanisms will be a blessing to India.

In this way, candles, brushes, pencils, slates, soap, matches, cheap paper, buttons, toys, tin-boxes, tin-spoons, combs, glass-beads of the rough sort, glass-bangles, imitation jewellery, ink-bottles, inks, cheap hand-bangles, twine, thread, brass and copper wire, bottled oils (like castor oil, linseed oil, salad oil), tapes, and a number of such things of every-day use can easily by prepared in India to stop the overflooding of our homes with German and Austrian stuffs. Lord Ripon's Resolutions on the purchase of local manufactures will supply a long list.

X. CONCLUSION.

Thus, we come to the following conclusions :—

(1) There is need for educating Indian artizans in their hereditary crafts,—under expert technical as well as commercial guidance with a view to the production of special Indian high-class art-ware *to suit modern requirements.*

Such education is to be confined to the hereditary craftsmen or the caste-guilds where such exist. In this way alone, may the disadvantages of the indigenous system be combated and all its advantages conserved, these advantages being, as we have seen,—

(*i*) Thoroughness of training ;
(*ii*) Limitation in the number of apprentices to each craftsman ;
(*iii*) Specialisation ;
(*iv*) Hereditary aptitude ;
(*v*) Instruction in the business of the trade as well as the technique ;
(*vi*) Inexpensive and practical training ;
(*vii*) Early familiarity with the tools of the trade ;
(*viii*) Preservation of old designs and ideals ;
(*ix*) Training obtainable by the poorest.

(*2*) The other conclusion is that a class of men, who may aptly be called "modern" artizans, have to be trained in what may be called the "modern" industries. The hereditary industries are to be confined to the hereditary craftsmen ; but the modern ones are to be thrown open to sons of "advanced races." These modern-trained artizans will become soap-makers, candle-makers, match-makers, glass-blowers, braziers, pencil-makers, brush-makers, oil-pressers, sugar-refiners, hand-loom weavers, hand-mill spinners, calico-hand-working-roller-printers, and so on, and so on.

The hereditary craftsmen require no regular schools ; but the modern artizans would require for their training institutions like the Victoria Jubilee Industrial School of Bombay.

These modern artizans can alone counteract the overflooding of Indian homes with imported foreign stuffs.

(Concluded.)

Hindu Practices in the Punjab.

I. GENERAL.

Of all the districts of the Punjab, those bordering on the Jamna to the east of the Province, and those lying in the hills of Kangra are the ones where people have turned to foreign creeds in the smallest numbers and in which therefore one may hope to find Hinduism least corrupted. Thus, there is Hinduism as it exists in the villages of the Delhi territory ; then, there is the Hinduism of the hills *i. e.* of the Panjab Himalayas which has some distinguishing marks of its own. And lastly, there is the Hinduism on the frontier. Thus, Hindu practices are found to vary under special conditions in different

localities, so that the *acharas* practised by the people of one part may not bind the people in another and distant part of the country. By way of illustration we may refer to a practice which undoubtedly involves a cardinal idea of Hinduism,—the practice of Hindus receiving religious service at the hands of Brahmans. Now, although, generally speaking, this is so, still we must not forget that nearly all Sikh villagers reverence the Brahman and make use of him almost as freely as their Hindu neighbours. And yet a Sikh is not a Hindu. Again, the Jain priests are invariably Brahman. Many tribes of converted Mussalmans retain and fee Brahmans as a matter of course; while some actually employ them to conduct their marriages after the Hindu ceremonial, only adding the Mahomedan ritual as a legal precaution. There is a class of Mussulman Brahmans who minister solely to Mahomedans. Whilst every impure caste or outcaste tribe, however low its position, has its own priests of undoubted Brahman origin, though they have, by associating with their clients, cut themselvs off from the society of their unpolluted fellows. [Thus, in Bengal, Brahmans who serve castes below the Navasakhas are calls *Varna* Brahmans and are degraded. They will eat *kanchi* food in the houses of their respective *jajmans i. e.* of the persons whom they serve as priests. The higher castes will not take water from them. Their rank varies according to the castes whom they serve, but the *Vyasokta* Brahmans who are the priests of the *Chasi Kaibartas* rank lowest, as their own *Jajmans* even will not eat in their houses.]

II. HINDUISM ON THE PANJAB FRONTIER AND ON THE PANJAB.

On the frontier and in Western districts of the Panjab, the Hindus are exceedingly lax in the observance of the ceremonies and caste restrictions, drinking water from skin bags, and even from the hands of a Mussalman, carrying about and even eating cooked food at a public oven, eating flesh in company with Mussalmans, shaving the scalp-lock, selling shoes, and doing a multitude of things which an orthodox Hindu will shrink from. Except in their temples, they have no idols at all. No one, in fact, ever sees anything of their worship.

This laxity is the more peculiar, as the mass of the Hindus on the frontier belong to the mercantile castes, who are, in the east and centre of the province, proverbially strict in their observance of

religious and caste rules, ranking second in this respect only to the Brahmans themselves But the fact is that till the English annexed the Panjab, the Hindus existed only by sufferance in the frontier districts, and being compelled to keep their faith in the background, naturally grew lax in its observance. Till quite lately, "unmentionable indignities were inflected upon the Hindus of the Derajat ! Local sayings are not wanting to express contempt for the Hindu and especially for the Hindu trader of the West, who is called a *kirar*, which is about a synonym for a coward. Thus, the Pathans say,—"The Pathan eats his enemy, the Hindu, his friend." Again, "Don't trust a crow, a dog, or a *kirar* even when asleep." These *kirars* of the lower Indus worship Sri-Krishna, this being the only part of the Panjab west of Delhi where Krishna is generally venerated. The Hindus of the Indus also very generally worship the river itself. They also revere a hero who is said to have rescued them from Mahomedan oppressions. Then, there are also the Hindus who are followers of Baba Nanak called Nanaki Sikhs, as distinguished from Singhi Sikhs who are the followers of Guru Govind. Thus, in the east, the Brahmans have been quite thrown into the background as spiritual guides of the people by the priests of the local sects, namely, the Gossains of the Krishna-worship, the Shahi Gurus of the Nanaki Sikhs, and the Thakur Gurus of the river-worshippers. But the Western Brahmans are utterly ignorant of their faith and seldom have knowledge sufficient even to enable them to perform their persunal observances aright.

HINDU SECTS IN THE PANJAB,

The three great orthodox sects of Vaishnava, Saiva, and Sakta, are not known even by name to the Panjab *peasantry*, who know nothing further than that they are Hindus. But there is hardly a peasant who, if asked to name the deity whom he most reveres, will not at once name the *Suraj Deveta*, the Sun-God, and explain that he made every thing. The Nanaki Sikhs are said to be Vaihnavas but the true Sikhs (called Govidi or Singhi Sikhs) incline to Saivism. Govind Singh himself, however, was a devotee of Durga.

The Banyas of the plains, or at least the Hindu Agarwalas who include such a large portion of them, are said to be Vaishnavas though the village temples of Siva are very commonly built by Banyas.

The Brahmans are certainly Vaishnavas, as a rule, when they have any sect at all.

In the Hissar and Sirsa districts are a class of Hindus called Bishnois, who abstain entirely from animal food and have a peculiarly strong regard for animal life, refusing as a rule to accompany a sporting party. They are exclusively carpenters by caste, though they often abandon the caste name and describe themselves simply as *Bishnois*. They are good cultivators and marry only among themselves. They are more particular about ceremonial purity than even the strictest Hindu. *But in their marrrige ceremonies, they mingle Mahomedan with Hindu forms, verses of the Koran being read as well as passages of the Sastras*, and the *phera* ceremony or the circumambulation of the sacred fire is omitted They bury their dead at full length (usually at the threshold of the house itself or in the adjoining cattle shed), or in a sitting posture like the Hindu sannyasis. Their priests are apparently drawn from among themselves ; and are divided into the regular or celebate class, and the secular clergy. Their priesthood is not hereditary.

Then, there is another class of Panjab Hindus who are called *Shamsis*, because they are followers of a sainted Mahomedan leader Shams Tabriz. These, notwithstanding their strong leaning towards the tenets of Mahomet, still conform to most of the observances of Hinduism and are accepted as Hindus by their Hindu neighbours. They bury their dead, instead of burning them. They are chiefly drawn from the artizan and menial castes, though a good many *Khatris* are said to belong to this sect. Besides the Shamsis, there is another class of Hindus called *Sultanis*, who are followers of a sainted Mahomedan leader whose real name was Saiyed Ahmad but who is more popularly known as *Sakhi Sarwar Sultan* or the generous prince *Sarwar*. His principal shrine is at Nighaka in the Dera Ghazi Khan district and contains, besides the trunk of the saint and his wife, a shrine to Baba Nanak and a temple to Vishnu, thus exemplifying the extraordinary manner in which religious practices and observances are intermingled in the Panjab. The shrine is celebrated throughout the Province and thousands of pilgrims from all parts, Hindu, Sikh and Mussalman attend the annual fair which is held there. A very considerable proportion of the Hindu village population, and especially of the women of the Amritsar, Jallundar and Ambala divisions (excepting Simla and Kangra)

and of Northern Patiala are *Sultanis*. These are specially lax in the observance of their religion, and unlike other Hindus who will eat meat at all, they scrupulously abstain from the flesh of animals killed after the Sikh fashion by the single stroke of the sword ; and will, indeed, only eat after the *halal* or the Mahomedon ceremony of cutting the throat of the living animal.

The *Sultanis* and *Shamsis* already described are sects of Hindus following Mussalman leaders. But the *Lal Dasi* Hindus would appear to be a sect of Mussalmans who approach to Hinduism. The sect was founded by Lal Das, a *Meo* of Alwar, who though like all *Meos*, a Mussalman by faith, followed again, like all *Meos*, Hindu observances. The worship consists chiefly in repeating the name of *Ram*. Yet Lal Das is considered to be a Mussalman Pir. The *Lal Dasis* are generally Hindu banyas and carpenters.

III. HINDUISM IN THE PANJAB HIMALAYAS.

The Hinduism of the Panjab Himalayas differs considerably from that of the plains. Almost every village has its own temple and *the priests are generally drawn from among the people themselves*, Brahmans seldom officiating. Idols are almost unknown, or where found consist of an unknown stone. Each temple has its own feasts also ; and on all such occasions sheep or goats are sacrificed and eaten, much hill-beer is drunk and the people amuse themselves with dances. *Sacrifice of animals is a universal religious rite* and is made at weddings, funerals, festivals, harvest time, on beginning ploughing, and on all sorts of occasions for purposes of purification, propitiation, or thanksgiving.

The every-day worship of the hillmen is confined to the genii of the trees and rocks, to local spirits or demons, variously known as *devatas* or godlings, to *devis* or female divinities, to local saints, to genii of the hill-tops or high places, to wood-fairies, to snake-gods etc. The water-courses, the sprouting seeds, the ripening ears are all in charge of separate genii who must be duly propitiated.

The above represents the every-day worship of the hill-men ; but still the greater gods of Hinduism are not unrepresented in the Panjab Himalayas. There are the usual *Thakurdwaras* sacred to Vishnu in some of His forms, and *Sivalayas* dedicated to *Shiva* ; and there are a class of Hindu ascetics called *Naths* who bore their ears in

honour of *Shiva*, and are to be found in unusual numbers in the Panjab Himalayas. But still the higher gods an little regarded by the people, or at any rate by those of the villages.

IV. RELIGIOUS FESTIVALS IN THE PANJAB.

Religious festivals play a great part in the life of the Panjab peasant; indeed, they form his chief holidays, and on these occasions, men, and still more women and children, don their best and collect in great numbers, and after the offering has been made enjoy the excitement of looking at one another. Besides the great Hindu festivals, every shrine, Hindu or Mussalman, small or great, has its fairs held at fixed dates, which attract worshippers more or less according to its renown. Some of these fairs, such as those at Thaneswar on the occasion of eclipse, those of Bawa Farid at Pakpattan, and of Sakhi Sarwar (as above described) at Nighaka are attended by very many thousands of people, and elaborate police arrangements are made for their regulation.

Besides these, there are two festivals which are peculiar to the villages, as they are not observed in the town. There is the *little Dewali* festival of the villagers,—which is the ordinary Dewali or the feast of lamps of the Panjab villagers. The house is fresh plastered throughout for the occasion, and the family lights lamps and sits up all night to receive the *pitris* or the ancestors who are supposed to visit the house on the Dewali night.

Then, there is the *Govardhan Dewali*, in which Sri-Krishna is worshipped in His capacity of cowherd; and this, all owners of cattle should observe. The women make a *Govardhan* of cow-dung, which consists of Krishna lying on His back surrounded by little cottage loaves of dung to represent mountains (in which are stuck stems of grass with tufts of cotton or rag on the top, for trees), and by little dung-balls for cattle, watched by dungmen dressed in bits of rag. On this are put the churn stuff and five whole sugar-canes and some parched rice, and a lighted lamp in the middle. The cowherds are then called in and they salute the whole and are fed with rice and sweets. The Brahman then takes the sugarcane and eats a bit; and till then no one must cut, press or eat cane. Rice-milk is then given to the Brahmans and the bullocks have their horns dyed and get extra well-fed.

V. FASTS AMONG THE PANJAB VILLAGERS.

Fasts are not much observed by the villagers, except the great annual fasts ; and not even those by the young man who works in the fields and cannot afford to go hungry. But sugar, butter, milk, fruits and wild seeds, and anything that is not technically *grain* may be eaten, so that the abstinence is not very severe.

The Story of our First Indian Baronet.

Our story shall be the story of Sir Jamsetjee Jejeebhoy, the *first* Indian baronet, a member of that enterprising race, the Parsees, and a man whose success was all the more wonderful inasmuch as he was altogether a self-made man. Jamsetjee Jejeebhoy was born in Bombay, in 1783, of the proverbial "poor but respectable parents ;" and being left an orphan in his childhood, he experienced the miseries of actual want. He received but a minimum of schooling and while quite a little boy, he had to work for his living in a merchant's office. But Jamsetjee was not the kind of boy who would settle down to copying letters and writing out invoices ; and at the age of sixteen, he determined to become his own master. His spirit of enterprise prompted him to the career of a travelling merchant ; and with such petty funds as, with the help of friends, he could get together, he left his native city at that early age. Making his way to Calcutta, he went from there to China on small commissions—a bold enterprise, indeed ; for China was but little known in those days, and the young traveller had to face all risks on his own responsibility. But his boldness was rewarded ; for the enterprise prospered, and before long, he was travelling backwards and forwards between India and China, disposing of his own merchandise in either country. In 1804, the vessel that carried him and his wares was captured by the French, with whom England was then at war, and young Jamsetjee was landed by his captors absolutely penniless at the Cape of Good Hope, which was then a Dutch possession. Some charitable Dutch ladies put some of their guilders together to send the unfortunate Indian back to his native land, and there at the age of twenty-one, he had to begin life afresh. Undaunted by misfortune, the young Parsee at once renewed his voyages to China, and with his increased experience, was so successful in his business that in a very few years he was one of the richest Parsees in Bombay.

In the days of his wealth, he remembered the days of his poverty, and he blessed his native city with an immensity of private benevolence and public munificence. He was a leader of men and his public spirit was such that he was rewarded with a knighthood in 1842 and with a baronetcy in 1858. He died in 1877, at the advanced age of 94, and left behind him the memory of a man who had done well for himself and for India.

The above account is taken from Mr. Glyn Barlow's '*Industrial India*,* a work which should be in the hands of every young man who loves his country and is anxious to do something in the way of making India industrially great. Mr. Barlow supplements the account given above with the following remarks:

"Numerous examples could be given of living industrialists in India who have been particularly successful in small ways. It would be possible, for example, to name a rich old man, still living, who was a bullock-driver's son and who began life as a common coolie. In the days of his childhood he used often to cut firewood in his jungle and bring his shoulder-load to town for sale, and from this he rose to taking up small contracts for cutting timber. From this he gradually acquired a small patch of jungle of his own, and eventually with coolies and carpenters in his employ, he evolved such a paying business that now, in his old age of leisured ease, he is a well-to-do man, possessed of a large house and lands, and a goodly store of thousands of rupees.

"Any one who strolled round the Madras Exhibition of 1903–4, chatting with the exhibitors or their agents, could learn the stories of numerous small industrialists,—carpenters, locksmiths, dairymen, leather-workers, soap-boilers, candle-makers, and the like,—who had already turned the corner of their respective industries, and had begun to receive goodly rewards. There is plenty of room in the industrial world; but the industrialist must bear in mind that industrial success is not won in a moment, and that there is often a long and thorny path to be travelled before the industrialist turns the corner into the high way of success. He should bear in mind that the public will seldom buy a new article as soon as it appears; and although the industrialist thinks, perhaps night and day, of his industry, many a night and day will very likely pass before the public so much as hear about it, or at

* Published by G. A. Nateson, & Co., Esplanade Row, Madras. Price Re. 1-8 as.

least, before they pay it any practical attention. One man here and one man there will try the new production; and then gradually, *if it supplies a real want*, one man and another who have tried it will recommend it to their friends, the demand will grow, and at last the enterprise will have turned the corner of a dead loss, and will begin to pay. A great deal of patience and perseverance may be necessary before the profit comes in; but *if the industrialist has assured himself that his enterprise is really a good one*, his patience and perseverance will very likely reap a rich reward. Too many a promising industry has failed because its organisers have failed to provide for those early weeks or months, or even years, during which a business may very probably be working at a loss. They buy the necessary plant or appliances, start work, and expect to make a profit at once; and if they are disappointed in their expectation, they are obliged to give up their undertaking, because their capital is at a end. Even though they could find more money if they would, the chances are that they will be so seriously discouragd that they will regard the enterprise as a failure and will voluntarily close their business. Industrialists, therefore, will do well to work upon the following piece of advice. "Be sure not to start an enterprise before its soundness is assured; but once having started it, be sure not to abandon it till its soundness is disproved."

Bengali as Spoken by the Bengalis—II.

[*Continued from page 17, Vol I. No. 1.*]

In the last number, the standard dialect of Bengali literature was compared with the colloquial dialect of Calcutta, but before the dialects spoken in the other districts of Bengal are considered, another branch of the literary dialect, generally known as Mussulmani Bengali, demands our attention. It is the language of not a very insignificant part of the current literature of Bengal and the number of readers of the books published in this dialect is considerable; while, if we take into consideration the large number of our fellow-countrymen who take an interest in these books—who listen to them with attention and reverence, if unable to read themselves—we see that ignorance in this branch of the literary dialect would make our knowledge about a large section of our countrymen sadly incomplete. Fifty-two per cent. of the total population of Bengal

proper and two-thirds of the people of Eastern Bengal are Mahomedans ; and except the small number, generally belonging to the upper classes, who have received western education, the vast majority of these people scarcely read, or care for books published in any other language. In the Eastern districts, where the greater portion of the agricultural population are Mahomedans, one may often hear in the villages these books read, or rather chanted, and eagerly listened to, by the cultivators when they can snatch a little leisure from their hard labours. Though the majority are illiterate, still in every village there are a few who have received a little knowledge of the three R's, from the village *Gurumahasayz*, and perhaps a little smattering of Persian and Arabic from the village Moulvi.

The books published in this language are generally either stories of the nature of those in the Arabian Nights, or religious books, and their subject-matter is often borrowed directly or indirectly from Arabic and Persian sources. The literature includes several poetical works by poets of considerable skill and ability ; and also very good translations of Arabic and Persian religious books, which are sometimes edited with notes and translations in this language. In recent years, a number of books in other subjects also have been written by new authors and a fresh development and steady progress of this branch of the literature of Bengal is plainly perceptible. If this gradual development goes on, there can be no doubt that Mussulmani Bengali will possess, before long, a good and powerful literature of its own.

In 1902, fifty-nine books were published in this language, of which 17 were stories, 23 were on religious subjects, and 19, on miscellaneous matters.* Of the thirty-four books published in 1903, 11 were stories, 18, religious books and the rest dealt with miscellaneous subjects.†

A specimen of Mussulmani Bengali extracted from a book named *Akhlakal Aolia* or the lives of saints is given below with a translation, and a glossary of the Arabic and Persian words.

* Calcutta Gazette, July 2, September 24, and December 17 of 1902 and March 18, 1903.

† Calcutta Gazette, June 17, September 17, and December 16 of 1903 and March 2, 1904.

হজরত মুছা খোদার এক দোস্তের সাতে মোলাকাত করিতে জায়।

লেখিয়াছে কেতাবেতে ত্রয়ছাই কালাম। এক রোজ মুছা নবি আলায় হেচ্ছালাম॥
দোওয়া মাগিলেন এয়ছা আল্লার দরগায়। আয় মেরা আল্লা পাক করিম খোদায়॥
তেরা এক দোস্ত মুঝে দেহ দেখাইয়া। মুছার আরজবাত এলাহি শুনিয়া॥
হুকুম হইল মুছা সোন মেরা বাত। কহতুর পাহাড়ে গেলে পাবে মোলাকাত॥
শুনিয়া হজরত মুছা হুকুম রব্বানি। কহতুর পাহাড়ে আপে গেলেন তখনি॥
পাহাড়ে যাইয়া এক জওানে দেখিল। তামাম ওজুদে তার জখম আছিল॥
হাত এয়ছা নাহি তার কোন চিজ ধরে। পাও এয়ছা নাই তার চলে রাহা পরে॥
দেখিবারে চক্ষু নাই ছিল ছালমিত। মুখে কথা বলে এয়ছা না ছিল তাকত॥
এহাল দেখিয়া মুছা আগেতে বাড়িয়া। নজদিগে জাইয়া সোনে কান লাগাইয়া॥
এছা হালে আছে তবু সেই নেককার। ছাফ দেলে ভেজিতেছে সোকর খোদার॥
তবে মুছা তাহাকে কহিল এই বানি। কোন নেয়ামতে ভেজ সোকর আপনি॥
তামাম বদন দেখি জখম তোমার। কোন ঠাই ঠিক নাই ওজুদ মাঝার॥
শুনিয়া জওাব দিল মুছা বরাবর। দুই নিয়ামতে আমি ভেজিত সোকর॥
পহেলা সোকর জারি জবানে আমার। দোছরা হরদম দেলে মারফত খোদার॥
এই দুই নিয়ামত হাছেল আমার। তাহার সোকর করি কহিনু তোমায়॥
ফের মুছা তাহাকে পুছিল এই বানি। কতদিন এইহালে আছেন আপনি॥
কহিলেন আমি সও বচ্ছর লাগাত। এই হালে আছি তুজে কহিনু নেহাত॥
পুছিলেন এর বিচে তোমার কখন। খাহেস কি হয়েছিল কোন চিজে মোন॥
কহিলেন দুই চিজে খাহেস আমার। পহেলাতে মুছার দিদার দেখিবার॥
দুতিয়াতে ঠাণ্ডা পাণি পেবার খাহেস। এই দুই চিজে মেরা গরজ হামেস॥
কহিলেন মুছা নবি সোনহ আজিজ। হাছেল হইল তেরা সেই দুই চিজ॥
আমি বটে মুছা নবি দেখহ আপনি। পানিবি তোমার তরে তাল্লাসিয়া আনি॥
এয়ছাই কহিয়া মুছা রওয়ানা হইল। পানির তল্লাসে কত দূরে চলে গেল॥
হোক্তা আল্লা কবজ করিতে তার জান। মালেকল মওতেরে করিল ফরমান॥
তবে আজরাইল জান কবজ করিল। জবে সেই রোজরগেতে ওফাত পাইল॥
আসিয়া পৌছিল যত জঙ্গলি জানোয়ার। চিরিয়া ফাড়িয়া লাস করে ছার খার॥
গোস্ত তার ছাড়াইয়া খাইল তামাম। পানি হোতা লিয়া আইল মুছা নেকনাম॥
আসিয়া এহাল দেখে তাজ্জবে রহিল। আফছোছ করিয়া নবি কান্দিতে লাগিল॥
পরে মুছা গয়গম্বর ওঠাইয়া হাত। খোদার দরগাতে এয়ছাকরে মোনাজাত॥
সোন আল্লা পাকজাত রব্ব বারিতালা। দোস্ত কি দোস্তের সাতে করে এ মামেলা॥
আওাজ হজুর হৈতে আইল এয়ছা ভাত। সোন মুছা জা কহিলে ঠিক সেই বাত॥
কিন্তু জেবা মহব্বত রাখিয়া আমার। দুনিয়াতে মোরাদ চাহেন দোছরার॥
দেলের খাহেস জে চাহিবে দুনিয়াতে। খারাব করিব তারে এয়ছাই ছুরতে॥

TRANSLATION.

The Prophet Moses pays a visit to a friend of God.

It is written in the books that on a certain day, the prophet Moses (God's mercy be on him) made this prayer before God, "O my Lord, holy and gracious, please show me a friend of yours." The Lord having heard this prayer of Moses, issued this order, "Listen to my words, O Moses, you will meet with such a man on the *Kahatur* hill." On receiving this order of God, Moses went to the hill of *Kahatur* and met there a person whose whole body was full of wounds. He had no hands to catch hold of any object, nor any feet to walk ; he had no eyes and no strength to speak. On seeing this, Moses went close to him and on listening attentively discovered that though in this wretched state, the saint was singing the praises of God with a pure and contented heart. Moses then asked him, "For what gifts from God do you praise Him ? There are wounds on your whole body and no part of it is sound." On hearing this, he replied to Moses, "For two things do I return thanks to God : first, I can pray to Him by my mouth, and secondly, the Lord dwells in my mind for ever. Because these blessings have been granted me, therefore, I praise Him." Moses again asked, "How long have you been in this condition ?" "For a hundred years," said he. "Had you," asked Moses, "during this time a desire for anything ?" "Two things I wished for," said he, 'first, to have a sight of Moses, and secondly, to drink cold water.' "O friend," said Moses, "both these things have been obtained by you : I am the Prophet Moses, please to look at me and I will search for water for you." Saying this, Moses went some distance in search of water. Now, God ordered the angel of Death to take away his life and Israel (the angel) having done so, the holy man expired. Many wild animals came and tore his body to pieces and devoured all the flesh. In the meantime, Moses, on coming back with water, was awe-struck at this sight, and began to mourn for him with lamentations and raising his hands made this prayer to God, "Hear me, my Lord, holy and divine Creator ! does a friend behave in this way towards a friend ?" Then, this voice came from the Lord, "What you say, O Moses, is right. But that person who setting aside the love for me, sets his desire upon any other thing of this world, I destroy in this fashion".

Glossary.

হজরত—an epithet often joined with the names of the Deity; also a title by which kings and great men are addressed, similar to majesty, highness, lordship, worship &c. দোস্ত—friend. মোলাকাত—interview, pay a visit. কালাম—word. মুছা নবি—the Prophet, Moses. আলায় হেচ্ছালাম—May God have mercy on him; the full form of the phrase is 'Salla allah alayhi wa Sallam' the blessing and peace of God be upon him: দোওয়া—prayer. আল্লার দরগায়—before God. আর—O. পাক—pure, holy; করিম—kind, beneficent. মুখে—to me. আরজ—supplication, prayer. এলাহি—the Lord. রব্বানি—God's word. জওয়ান—a person. তামাম—whole. ওজুদ—body. জখম—wound. চিজ—thing. রাহা—path. ছালামত—present. তাকত—strength. নজদিগ—near, close. নেককার—doer of good deeds, benevolent. ছাফ—pure. দেল—heart. সোকর—returning thanks to God, acknowledging His favours, praising Him for His benefits নেয়ামত—good things, boon, blessing, riches. বদন—body. জবান—voice. হরদম—constantly, lit: with every breath. হাছেল—gain. খাহেস—desire. দিদার—sight, vision. হামেস—always. আজিজ—reverend person, friend. কবজ করা—to take away life. জান—life. মালেকল মওত—the angel of death. ফরমান—order. আজরাইল—Israel, the angel of death. বোজরগ—saint. ওফাত—death. নেকনাম—having a good name or reputation. তাজ্জব—wonder. মোনাজাত—prayer. পাকজাত—holy. রব্ব—Lord, creator. বারি তালা—God, the divine creator. মামেলা—deed, conduct. আওয়াজ—voice. মহব্বত—love, friendship. মোরাদ—desire. এয়ছাই ছুরতে—in this way.

It will be observed that there is a paucity of pure Sanskrit words and a profusion of pure Arabic and Persian words in the above extract; and that where in the standard literary dialect of Bengal, a word from Sanskrit would have been used, a word from the sister language of Arabia or of Persia has taken its place; and it is evident that some of the words so borrowed are not perfectly intelligible to the classes for whom these books are meant. The result is that the insufficiently educated or uneducated cultivators who read or hear these read out to them have often to remain satisfied with the general purport of a passage, they being unable to grasp the actual meaning. There are also words in the above extract in the form in which they occur in the spoken language of the agricultural classes of Bengal, specially of the eastern part of it where the Mahomedan element is predominant; and the construction of the sentences follow in some cases the order in use among them, but the general structure of the language is the same as that of the standard literary dialect of Bengal.

The Mahomedan Literary Association of Bengal and some other similar Mahomedan Societies are trying to suppress this form of the literary dialect and to substitute in its place the standard literary Bengali; and very good books have been written by educated Mussulmans, which

have taken their place by the side of the best books produced by their Hindu countrymen. It is no doubt a very desirable state of things that our Mussulman fellow-countrymen should take part in the culture of their native language, and this would, no doubt, draw tighter the bonds of unity between the different sections of the people of Bengal. Our Mahomedan brethren, however, should think twice before they decide to abolish the Mussalmani literary dialect which is better understtod by the agricultural classes than the standard Sanskritized form. So long, books in Mussulmani Bengali have been written by persons with a very limited education and by Moulvis versed in the sacred languages, but hardly any one with a western education has turned his attention to it. Our educated Mahomedan countrymen would do well, we think, if, besides cultivating the standard literary Bengali, they try to improve upon the present form of the Mussulmani dialect by weeding out the harder and comparatively unfamiliar Arabic and Persian words and substituting in their place words in more general use, and employ this form of the dialect as a medium for imparting education to their co-religionists belonging to the agricultural classes.

It is a deplorable fact that the bulk of the people of Bengal, whether Hindu or Mussulman, are illiterate. It was found at the last Census that in every 1000 Hindu males, 127 were literate, and in the same number of females, 6 ; while "the Mahomedans are much more backward and the proportion who can read and write is barely half as great as amongst Hindus. In every 1000 males, only 68 are literate, and in every 1000 females, only 2" (*Census Report, 1901*). When we bear in mind that the only test of literacy was the ability to both read and write, we come to realise the wretched condition of education amongst our countrymen, seeing that only a small fraction of the number who were passed as literate have received any education worth the name, the majority possessing only an acquaintance with the merest rudiments of learning. It is due *to a certain extent* to the want of suitable education that, with a land as fertile as anywhere in the world, the Indian cultivator is unable to raise as much crop out of a plot of land as his brethren of the same class in other civilised countries. He cannot, without the necessary education, appropriate for his own use the improvements in methods of agriculture suggested by science, nor can he use the store of knowledge derived from the experience of agriculturists of other countries.

In Bengal proper, there are about 22 millions of Mahomedans (as against a little over 20 millions of Hindus) and no less than 73 per cent. of such Mahomedans are cultivators. The educated section of the Mahomedan community, if they set themselves to educate this vast proportion of their co-religionists, will perhaps be more successful than would be the Hindus, for the former are more fitted for the task by their religion and sympathies ; and in the composition of suitable primers for the Mahomedan masses, they should use the Mussulmani Bengali dialect which is more familiar to the Mahomedan cultivator than the Bengali literary dialect.

While strongly insisting on the necessity of cultivating our mother-

tongue, which is Bengali, and of educating our illiterate Mahomedan brethren whose numbers, we have seen, are far greater than those of illiterate Hindus, we feel we cannot sufficiently deplore the tendency—the rather marked tendency that has been observed among educated Bengali Mahomedans to talk among themselves in Urdu to the exclusion of their mother-tongue, the Bengali ; and it has been calculated that the number of those who are *entirely* unacquainted with the literature of their mother-land is not inconsiderable.

A common Bengali tongue assiduously cultivated would be a great bond of union and a great solvent of much of the antagonism between the Hindu Bengali and the Mahomedan Bengali. In proportion as they come to emulate each other in the paths of honourable literary rivalry, they will appreciate each other and the old prejudices tending to produce exclusiveness of thought and feelings would soon wear away. The opinion has been given out by some that Hindus and Mahomedans are by nature alien to each other and that therefore no union of feelings between the two sections of the great Indian community is at all possible and they point to the disturbances on the occasion of the Mohurrum celebration. There is not much of truth in the above idea, for we know that the alienation of feeling due to the difference of religious opinions is in no way worse or stronger than that between the different sects amongst the Mahomedans themselves, than what, for example, exists between the *Shiahs* and the *Sunnis*. Further, in the villages, we often observe Mahomedans joining the Hindus in their religious festivals and we also find Hindus showing respect to the Mahomedans *Pirs* and Fakirs. Also, persons whether Hindu or Mahomedan, who are noted for their sanctity, are respected all by classes of the Bengali population. It is also a frequent practice among Hindus or Mahomedans afflicted with any obstinate disease or a calamity to wait upon Fakirs or Sanyasis to obtain relief. Cases have been known in which high-caste Hindus, Brahmans or Kayesthas, became disciples of Mahomedan Fakirs, without any prejudice to their caste or social status. Again, in Bengal, almost every district has its *dargah* (shrine of departed saints) where vows are registered and offerings made by Hindus as well as Mahomedans in the hope of gaining some material benefit, or of being cured of some disease. Any one who has travelled by boat on the Padma or the Megna, or the sea adjoining Chittagong, will have noticed that the boatmen, whether Hindu or Mussulman, when starting on a journey, invoke the aid of Pir *Badar* who is regarded in Eastern Bengal as the guardian saint of sailors, in the following words :—

আমরা আছি পোলাপান, গাজি আছে নিথামান,
শিরে গঙ্গা দরিয়া পাঁচ পীর, হিয়া গাজি বদর, বদর, বদর ॥

[*Translation of the above* :—We are but children. Gazi is kind on us ; the river Ganges be on our head. O the five saints, O Gazi Badar, Badar, Badar.]

The cultivation of their common Bengali literature by the Bengali Mussulmans would add to the existing forces of union and make for Indian national strength and prosperity. [*To be continued.*]

PART II.

TOPICS FOR DISCUSSION.

I. Fifty years ago: A Double Problem.

Fifty years go, the great middle class of Bengal were almost wholly engaged in agriculture conducted chiefly by hired labour. A large portion of this class have since cut themselves off from their old profession and have taken to service. For English education soon opened out to them far more lucrative, more respectable, and less troublesome means of earning a livelihood. The process of change was further helped by the continual rise in the wages of hired labour which soon cut down the profits of agriculture. At the present moment, there is a marked tendency to go back to non-literary forms of occupation,—agriculture or manufacture; for competition has done its work and the field for men with a literary education is already over-crowded. The question, then, is whether our present education has any, (and of so, what) value in relation to agriculture, or for the matter of that, any form of non-literary employment. The problem, in fact, is,—*Whether the rise in the prices* of products *plus* the value of skill, knowledge and intelligence which an educated man (educated in the literary sense) is expected to bring to his work, *minus* the rise in the wages of hired labour, would leave a a sufficient margin of profit to support him, *in the beginning*, on the same scale as he would be able to support himself if he should take to ordinary employments open to those who have undergone a course of literary education,—support him, say, to begin with, on Rs. 25 or Rs. 30 a month.

The answer to this question could only be found *practically*—by finding the average result of work continued through a sufficiently large number of years, thus neutralising the effects of what are known as *good* and *bad years*.

But the problem we have stated above is not wholly economic, it is not wholly a problem of rupees, annas and pies. It has a non-economic, a severely practical, a moral side to which the economic side is strictly snbordinate. **We refer to the need for cultivating the spirit of combination among citizens for industrial purposes**, which is a necessary pre-requisite for all forms of commercial undertakings in modern times.

It is not enough for us to know that nearly a fourth of the arable area of this Province is lying waste, that the appliances for irrigating

crops are of the rudest description, that the soil is getting impoverished every day, and that the cattle are deteriorating. What is wanted is a spirit of combination—industrial combination—which is a wholly moral quality. Therefore, as we have said, the problem before us is an industrial as well as a moral problem; it is double in its character.

II. A Most Practical Remedy.

Away in thousands of remote Indian villages, there may be latent possibilities of successful industrial enterprise; but as no single villager is rich enough, or bold enough, to finance a scheme by himself, the industry,—together with the profits thereof, lies low. Thus, wild fibres, materials for rope-making and manufacture of paper may be found rotting away in our jungles and road-sides; or rhea and agave may be growing in wild abundance, which if properly utilised may be made to yield fibres which in shine and strength might well compare with the richest silk. Or, there may be a half-hearted or decaying local industry that could be advantageously taken in hand for their improvement. Or there may be something which the world wants which a particular village may be specially fitted to supply, so that it would be necessary to take steps to bring the village into closer touch with the world outside. We need not multiply instances of possible methods of helping on the industrial development of a village, a district or a province. But the prime question is—what prevents *industrial combination* amongst us, Bengalis, about whom we know—with a view to such development? The answer is *an all-pervading sense of commercial distrust among us.*

The main problem, therefore, for us is to devise means to combat this evil of mutual mistrust. Let us trace the evil to its roots, let us see how this sense of distrust is bred and grows in us. If a shop-keeper asks a customer twenty rupees for an article and eventually lets him have it for fifteen, the customer cannot but feel that the shop-keeper was trying to sell him the article for more than it was worth, and he must necessarily regard him with a certain degree of distrust. In the case of the small shop-keeper in the bazaar, and of the hawker with his pack, the way in which the seller is at all times ready to cheat the buyer, if the latter should be a simpleton, is positively outrageous. Unfortunately, it is not only the small shops, but also many of the larger

ones that are sometimes found to be equally guilty. *Such a system cannot but tell on the uprightness of both buyer and seller*; for each of them is encouraged to do his best to get the better of the other; and the buyer, indeed, is generally as dishonest as the seller.

In any respectable shop in England, a person who wants an article walks in and asks the price; and either buys the article if he approves of it, or lets it go with a word of polite apology, if he thinks it too dear. The transaction need take but a minute, and there has been no attempt on the part of either party to get the better of the other. In certain establishments in England, however, such as pawn-brokers' unredeemed pledge-shops, second-hand-furniture auction rooms, and horse-dealers' yards, the system of bargaining prevails, and it a fact that all such establishments are notorious as places in which sharp practices are commonly in vogue.

We, therefore, find that whenever trade is carried on in a bargaining spirit, there is always a tendency to dishonesty; and the sense of commercial distrust to which we have referred and which necessarily prevents industrial combination is due in a very great measure to the system of *bargaining* which is so much in vogue amongst us. Mr. Barlow in his recent very valuable booklet, "Industrial India," gives a very graphic account of an ordinary transaction in an Indian bazaar to exemplify the spirit of *bargaining*, which he also holds to be at the root of commercial distrust amongst Indians.

"A man wants to buy, say, an umbrella. Let us count the number of lies that he will tell or will act in the course of the transaction. He goes to a shop where umbrellas among other things are sold; and with a view not to appear too eager for an umbrella, lest the shop-keeper should put up his prices, he pretends that he wants a clock (*lie no. 1*); he next pretends that the cloths in the shop are not of the kind that he wants (*lie no. 2*); then casually, as if he might possibly be wanting an umbrella next month (*lie no. 3*), he asks the price of an umbrella; the shop-keeper answers *'three rupees'*; the buyer laughs satirically and offers a rupee; the shop-keeper sniffs contemptuously, but brings his price down to *'two-eight,'* and vows that he will take no less; the buyer raises his bid to *'one-eight,'* and vows that he will give no more (*lie no. 4*); here, there is an *impasse*—the shop-keeper puts the umbrella aside as if he had no wish to sell it, and the buyer walks away as if he had no further intention to buy it (*lie no. 5*); it is a question now, which of

the two will hold out the longer: the buyer has gone a good many steps and was just going to turn round again for another bid, when the shop-keeper, afraid that he is really going to lose a customer, shoots after him, 'two-rupees! two-rupees!' the buyer turns back with triumph in his heart, but with indifference in his face (*lie no. 6*), and offers '*one-twelve*'; 'take it,' says the shop-keeper, with a secret gulp of satisfaction at the fact that he has got four annas more for an umbrella than he got from the last purchaser; and at last the transaction is over. In the course of this transaction, the buyer his told or acted at least six lies, and how many the shop-keeper has told we have not counted. This sort of thing occurs with variations of detail, in many of the larger shops; *and it cannot but tend to nourish a spirit of commercial distrust.*

Thus, we arrive at the following conclusions :—

(1) A mere knowledge of the industrial resources or possibilities of India is not enough.

(2) It is necessary to supplement industrial knowledge by industrial combination.

(3) This combination will never come to a people animated by a sense of commercial distrust.

(4) This commercial distrust has its roots in an abormally developed spirit of bargaining between buyer and seller.

It necessarily follows that what is absolutely necessary now is to curb this spirit of *bargaining* which has almost become with us a second nature and which has sapped the roots of all united enterprise amongst us. What, then, prevents the growth of the *bargaining spirit* amongst us? The adoption of the system of selling '*at fixed prices*'. And when, as Mr. Barlow puts it, the fixed-price system has once taken root, a great 'incentive to small deception will have been removed and commercial confidence will be much stronger than it is. In all countries, to quote again the same writer, there are dishonest men, and in all countries the investors in joint-stock companies are occasionally defrauded, and public confidence is disturbed. But it is only for a time, and investors do not for ever afterwards think that every man is dishonest.

It, therefore, appears to us most necessary that every educated man amongst us should encourage the practice of selling 'at fixed

prices', giving preference, where possible, to shop-keepers who adopt the fixed-price system. It has been demonstrated, we hope, almost conclusively, that there is a constant relation between the absence of industrial combination in India and our habit of bargaining; if so, the most practical remedy at the hands of all industrial patriots, be they consumers or producers, lies in encouraging and supporting the practice of 'selling at fixed prices'.

III. Deterioration in Bengali taste.

We would draw especial attention of our readers to the following remarks made by a contemporary :—"A visit to the native tailoring establishments in Calcutta in this Puja season will give rise to thoughts that are too deep for words or tears. The evidence of a most deplorable deterioration of the national taste will obtrude itself in all directions. Thirty years ago, it was not every one who could afford to deck out his children in silk coats or jackets. But a coat or jacket made in those days lasted almost as long as life itself and descended as an heirloom from one generation to another. The material used was not too costly but very durable. But now-a-days the market is flooded with cheap, silk textures of sorts which are warranted *not* to survive the first season. Most of these stuffs, cheap and nasty, are "made in Germany." We cannot blame the proprietors of the shops for exposing these flimsy wares before the public. *They would not touch them if the public did not demand them. It is the public taste that requires reformation* and though tailors can make a gentleman of a clown, they cannot regenerate public taste and standards, any more than they can reform public morals."

The demand for British-made boots and shoes has also been unusually brisk during the Puja season. This does not redound much to our credit. All this is possible because in our scheme of education there has been no systematic attempt made to substitute for limited self-love, the larger love of one's own country. And yet there is a growing belief amongst us that we are getting more and more educated and refined in our tastes. In Japan, in accordance with the Imperial orders of 1890 and 1900, much importance is attached to the question of subordinating one's personal interests to those of the nation. Even the children attending elementary schools are subjected to a course of instruction and discipline which teaches them to prefer their country to themselves. The Imperial order of 1900 says :—"*At first*, the children are to be taught conceptions that

can be easily practised, such as love of parents, attachment to brothers and sisters, friendship, sober conduct, veracity, self-control, valour and similar virtues, while other but still simple themes, such as the duties of the citizen to the State and to Society are to be only gradually added. In this way, the sentiments of the children are to be raised to a higher level, their thinking sharpened and an enterprising, courageous public spirit, respect for public virtues and appreciation of patriotism and loyalty awakened." The themes for elementary and for higher schools are the same, only in their treatment, little differences will be made The method in the latter is more advanced than in the former. The result of all this is that the Japanese never forgets that *the individual must unconditionally step into the background whenever the common weal is in question.*

We have referred to the educational aspect of the question. But there is also the economic aspect to be considered. The Indian buyer of the imported shoe seems to be wofully ignorant of the fact that the English manufacture is quite unable to turn out a genuine article at a cheap cost. There are two classes of European goods, (1) the expensive genuine article for home or European markets, and (2) the cheap, spurious article for Indian consumption. The maker is the same and the brand is the same, but there is a prodigious difference *in quality* between the articles manufactured for England and those manufactured for India. The boots and shoes of English make which are in such considerable demand in Calcutta during the Puja season, are expressly manufactured for the Indian market—that is to say, the quality is sacrificed to reduce the cost of production. And this is true of almost every article of European manufacture that is imported into this country.

IV. Who is to set the example?

We daily talk so much Japanese process, of Japanese sacrifice, of of Japanese cleverness and so on, and we seem so much enamoured of everything good in them that it were time for some of us at least to think of discovering, if there is anything, however small or insignificant, to which we could at once set our hands, something which shall be open to all of us to begin *doing*. Here is something for us to learn in the way of manhood, not from Japanese Generals or Japanese Admirals, but from Japanese scholars in foreign lands. It is not probably known to most of us how many Jap students—that flock to institutions

in foreign lands—and particularly students in America who have no rich parents upon whom they could draw cheques, eke out a living for themselves, while prosecuting their studies. Many students take up menial service, some even manual labour, to find means for their education. A few hours' work in a family, in a railway-office, in cab-driving, and in restaurants, gives them means to support themselves, and pay for their education. And now mark the innate strength of their manhood, from the absolute self-effacement which they practise while engaged in the duties of a scholar. For, in many a College hostel, Jap students *serve the very students with whom they read in the College and school.* While the rich students busy themselves with amusements, the Jap students busy themselves in preparing lessons, keeping an eye all the time on their books. In this way, in every centre of education in America, Jap students form themselves into bodies, and with the strength born of such unity, compete with other workers and labourers, and so affect the labour-market of the place very appreciably.

Here is no doubt a whole-souled concentration of purpose; and when these young students grow up to be men they carry with them this tenacity of purpose into the larger affairs of the world. Do we wonder then how these men strong in their sense of manhood even from their very early years, succeed and have made Japan the wonder of the world? Of such stuff are heroes made; and these Jap students are heroes from their very boyhood.

But who amongst us is to set this example of noble manhood, this example of curbing down a sense of false shame and vanity, and of courting personal degradation in the pursuit of a scholar's life, under modern conditions of a severe, competitive existence? Here is a little bit of authentic history to show that the many and striking examples of the Jap students in America have not all gone for nothing.

It is now more than a year that Mahesh Charan Sinha, a young graduate of the Allahabad University left for Japan having been offered and having accepted a scholarship granted by a prominent member of the Kayestha community of the Upper Provinces. Unfortunately on account of some misunderstanding on the part of the donor, the scholarship could not be availed of by Mr. Sinha who was thus left to his fate in Japan. He was without a single pice in his pocket, but he contrived to procure petty jobs and eke out a bare living while learning the making of hosiery and umbrella. Then he determined to go over to America, which he did, travelling as a *steerage* passenger. In a private letter, (Portland Oregon, U. S. A., 375—16th Street, Montgomery), 20th August, 1904, the young man writes: [N. B.—The italics are *ours.*]

"Leaving Japan, where I made a little passage money by serving as the manager of an export firm, I reached Seattle where I delivered lectures, made friends, and enjoyed very much the hospitality of the American people. The Hindu name is very much respected in America owing to the marvellous impressions made by Swami Vivekanand, Ram Swami and Mrs. Besant. Thence I came to Portland—the Ram's society here is composed of excellent and fine men. But their number is small and there is no money. Yet I received a good reception at their hands. There is a fine Agricultural College here, which teaches a number of things, farming, agriculture, chemistry, soil-chemistry, dairy-farming, floriculture, agriculture, horticulture, engineering, surveying, drawing etc. It is very useful to us in every way. I intend to join this College next month (September. *As to my maintenance, I shall have to work in the field as a labourer or wash dishes.* I hope I shall get on fine. I should like to be free now and be independent. *The idea of living upon charity has been obnoxious to me always.* You need not any more collect subscriptions for me. If you have collected some money for me, you may give it back. At any rate, I will take care of myself and let no one pity me and treat me, as a beggar, as some have done. *The idea of public subscription is repulsive to me.* I thank those gentlemen who took interest in me and am glad to assure them that I shall trouble them no more. *If somebody writes to me, let him do so on business principle.* I have acquainted myself with very respectable merchants who will be glad to give agencies to my friends in India of the articles they manufacture. If there be some young, ambitious and enterprising, trustworthy men, you may tell them to communicate with me. Here is a chance for making a fortune. As to myself, I no longer fear for my living. I am by God's grace now in a position to earn my leaving honourably, any way I like. In India I was a pessimist; it appeared to me there as if beyond service as a clerk or a vakilship I could do nothing. Not so now. Let no one, therefore, pity me. What I consider now is, not whether I can earn a decent living, but how I can earn a decent living *and be useful to my country.* Now that critical time is over and I am ready to help myself - pray that God may enable me to set an example to poor young men of India, showing how a young Indian in America can receive the most efficient education without getting a single farthing from India. *This is the way how the Japanese do; we have to break caste, wash dishes, hew wood, and drive the cart.* In England, they go and spend thousands of Rupees of India and yet learn nothing except lawn, which produces no wealth and keeps their minds slavish. I had earned a little money with a view to go to see the St. Louis Fair. But a letter from mother showed that she is in trouble and needs money. So I have sent her a hundred rupees, I have sacrificed St. Louis Fair. *What is a Fair in comparison to a mother's love? I am sorry I have no more to send her.* Oh, how I wish I could make her last days comfortable and send more money by any means I can get. She cannot be expected to live long enough for my return. Hence I am anxious to help her with money."

Mr. Mahesh Charan has set an example of manhood which should, we trust, be not lost upon the readers of this magazine.

PART III. *(English Portion.)*

Extracts from the writings of Recognised Members of the Dawn Society in its two weekly classes.

The reader is hereby informed that the following Extracts are not *independent* essays written by the Recognized Members of the Dawn Society. They are the substance, more or less correctly given, of the lectures delivered in the Dawn Society's two weekly classes. They have undergone some revision at the hands of the Editor. Recognised Members have to attend at least sixty per cent. of the lectures delivered in each class; to take notes of these lectures, write out the substance of them in their 'Record-Books' which are supplied *gratis*, frame question-papers on the subject-matter of the lectures delivered, and hold discussions on the basis of the question-papers so framed, after they are approved by the General Secretary. In this way, they get accustomed to habits of correct thinking and correct expression.

On Knitting and Weaving: Notes of a Conversational lecture by Babu K. B. Sen.

[*Extract from the writings of a Second Year (F. A. Class) student in the Industrial Section of the General Training Class.*]

Yesterday we had a talk with Babu K. B. Sen of the well-known firm of Messrs. K. B. Sen & Co., of Barrabazar, who and Mr. J. Chaudhury are our permanent lecturers in the Industrial Section. He came on purpose to give the members of the Society a rough idea of the working of knitting and weaving machines. He showed a few samples of socks and hoses manufactured by a hand-machine with 180 needles. Such socks are generally sold in the bazar at 14 annas per pair and do not reqnire more than 1½ or 2 annas worth of wool for a pair. A skilled workman can turn a pair a minute, as only 8 or 10 minutes are required to knit a sock and a workman with ordinary skill can attend to 12 to 20 machines at one and the same time. So our amateur worker laying out some 150 to 200 rupees can obtain a whole year's requisites of woolen goods in a week, spending one hour a day, at 80 per cent. less discount. Or a woman spending after her meals about an hour and a half with the machine can make a monthly income, by selling her piece-goods at wholesale rates,—an income equal to that made by many of our F. A's. and B. A's.

The working of a knitting hand-machine is so simple that a boy with ordinary ability and under a good tutor can learn it in a few days or

in a few weeks at the utmost, and a girl with instructions from her brother or her husband can do the same in the same time. An English firm selling these hand-machines says that a young man with ordinary capacity can master the working in a short time by following the directions given by the firm, without obtaining any outside help. That firm also keeps an ample store of easily fitting parts which they supply at a very moderate cost and which can be fixed or taken out by a boy with ordinary knowledge of working of the machines.

II.

After *knitting*, our lecturer naturally came to the subject of *weaving*. Weaving is a more delicate and complex process than knitting and cannot even be thought of without sufficient co-operation, as the following account would show. It is a short description of the methods adopted in Bombay by the power-loom machines which are worked by electrical or steam power, and which are therefore far bigger things than our weaving hand-machines used in Bengal and elsewhere.

And first of all, we require to cultivate and produce cotton or other fibrous substances which so abound in India and which we so cheaply export to foreign countries.

Then, we require the pure cotton which must be separated from the seeds, leaves, and various impurities which are generally found mixed up with the pure cotton. This is done in a separate department, where huge machines (whose principle of working is very much the same as that employed by our Bengali *dhuneries*, to separate the pure cotton from its impurities)—are worked by steam power ; and in the midst of much noise—but which is not really noise—but a sort of music, the cotton is separated and is arranged in layers upon platforms made for the purpose, and is then passed on to another department. In passing, it is numbered, marked, weighed, and registered.

Then, in another department, the cotton is spread out again and looks like a new quilt, but without a covering. Then our quilt, as if by magic, is made to pass through an aperture with perpendicular nails, through which it issues in separate pencils. Now, each of these separate pencils passes through several *spinning machines*, and ultimately issues forth as fine threads, and is then reeled in paper reels. As soon as a reel* is complete, the master in charge of it takes it out and replaces it by another reel. Then, measuring the strength of the thread produced and numbering it according to a fixed code, he sends it off to the *weaving department*.

* A reel is a frame to wind yarn or thread on.

III.

The weaving-master then re-measures the strength of each reel of thread by a special kind of spring-meter with a point and scale ; and separates, in two bundles. the reels ; the stronger quality for the *warp** (*i.e.* the horizontal side) and the less strong threads for the *weft* (*i. e.* the perpendicular side or that which crosses the warp). Then, the chief business is to wrap the weft threads in shuttles ; and the warp threads, on a large cylinder of iron (no. 1) at measured intervals. This part of the work, that about the warp threads, is generally done by boys who do it by attaching the thread-ends to the eyes of small steel points on the cylinder. The other part—that about the weft threads—is done by means of hand-machines which are like huge *charkas* which take in, at one and the same time, a large number of reels.

Then, the weft is rolled on a second cylinder (no. 2) ; and in passing from cylinder no. 1 to cylinder no. 2, the weft threads are immersed in মাড় (a glutinous substance). Then, they are passed through a third roller on their way to cylinder no. 2 ; this roller is kept heated by means of steam, and so the weft threads get perfectly dried.

Then, this roller is placed in front of another roller which really rolls the actual fabric. As the fabric-roller is being rolled, the threads pass and re-pass along a table,—the odd and even threads of the warp rising and sinking with a rapid motion ; and the weft shuttles passing and re-passing with a lightning velocity.

IV.

As soon as the fabric is completed, it is sent on to another department where it is *sized*, ironed, pressed, numbered, packed and sent out for export. The *sizing* is carried out by dipping the cloth in hot মাড় (glutinous substance) and then passing it through hot cylinders of iron, so that the *rough* fabric enters on one side and issues by the other as glossy as glass ; then, it is folded and pressed in hydraulic presses and finally sent out to a department where it is numbered and registered and packed and exported.

Substance of Sister Nivedita's Address on Nationality to membrs of the Dawn Society.

[*Extract from the writings of a Fifth-year (M. A. class) student in the General Training Class*]

In talking to you, this evening, on the subject of Nationality, I shall first of all tell you of some things that are not *nationality*. You shall

* Threads that run lengthwise in a loom (টানা). *Weft* = পাড়েন ।

always bear in mind, as a lesson of the first importance, that there can be no nationality in a country where the people are always flying at each other's throats, for differences of opinion and sentiment. If the advocate of political agitation were always to revile the advocate of industrial regeneration; if the social reformer were to fly at the upholder of Hindu orthodoxy, if the orthodox Hindu, again, were to fight with the Hindu revivalist; if the literary man were to find fault with the educationalist; and *vice-versa*;—if such were the state of affairs in a community, then it must be admitted that, that society has not yet learnt the first lesson of nation-building.

I cannot tell you in one word what this term, *nationality*, means, but this much I can tell you that if ever there dawns a day of national life in India, it will certainly not exhaust itself in any *one* of the above movements *singly*, but rather it will consist in the *harmonious* working of all those different movements and organisations operating, on different lines, towards one supreme end,—the good of the nation. And so long as that blessed day does not arrive, let us not be frittering away our energies by cavilling at each other and thus exciting the contemptuous smile of onlookers. Let us try to learn how to reserve and concentrate our energies for the great cause we all intend to serve. Let us learn how to present a united front. I can assure you that there is more of mutual jealousy and ill-will among the European inhabitants of Calcutta than among yourselves; but, has any of you ever seen anything of this jealousy? They will scrupulously hide these internal sores from the eyes of foreigners; that is how they present a united front. You, Indians, are very strong in the element of personal devotion; you can annihilate your own self even, for the sake of a parent, a brother, or a friend; and the European has still to learn this of you. But you too have to learn a lesson from the European. He has the singular capacity of acting in concert with a person for whom, perhaps, he may have the greatest personal dislike,—merely out of regard for the welfare of the party or organisation to which both of them belong. This power of self-suppression for the sake of an ideal is a virtue which the Indian has still to learn. For, it is evident that without this virtue, no considerable advance could be made in the direction of such popular organisations as the idea of nationality necessarily involves.

Suppose you are going to form a Bengal nationality; you will then have to include in one brotherhood the Hindu as well as the Mahomedan. Here then comes in the necessity of forgetting your narrow prejudices; for then only can you sympathise with the joys and sorrows of your

Mahomedan brother. Caste, I think, stands very little in the way of such a social *rapprochement* between the two communities. When the heart beats with the same ideals, it does not matter whether we take a meal together or not. And the petty, little restrictions that are supposed by some to be a serious hindrance to union, will prove trifling enough when once we have learnt to mingle our hearts, and it is well for us that we should overlook these pettinesses, instead of bringing them too much into prominence. I can never believe that there is any real, fierce hatred existing between the two peoples, as is alleged by some. On the contrary, I believe that all the differences between them (excepting perhaps those relating to socio-religious ceremonies and observances) could be made up only if the Hindus, as it has been their wont, took the first step forward. You have always shown the conciliatory spirit in religious matters. You know how to respect the saints and *avatars* of all countries and races, without caring to determine their relative worth and greatness. It is now time that you should extend this spirit of conciliation to other matters as well. And here, in passing, it may not be amiss to try to impress on your minds the importance of good manners—a point on which you may derive lessons from your Mahomedan brethren. This may be regarded as a trifling matter ; but none the less, it is a matter of the utmost importance, for amiable manners are one of the most efficacious keys to the hearts of men.

I want to impress on you another essential point with regard to this question of *nationality*. You must always remember that real, earnest work in any department of national life is the true test of the national spirit in man or woman. No matter what may be the particular line of action adopted by a person, we must honour him as a national hero, if only he shows his earnest devotion by real work, by actual sacrifice to the cause of his country. For this whole-souled devotion to a national ideal may be equally found in every sphere of public activity in a Romesh Chunder Dutt, or a G. K. Gokhale as in a Vidyasagar. The spirit that worked in your ancient sires works likewise in these, their modern descendants, namely, the spirit of intense devotion and sacrifice for ideal objects. I have seen Mr. Dutt working night and day for his country without any recreation, while those about him were intent on pleasure.

So you must adore all who stand for real work and not mere talk. If any distinction is to be made, it is more important for you to make a distinction between the talker and the worker than between worker and worker. For the work is always the true test of the national spirit in a man.

It has been asked if the preponderance of attachment to work would not entangle us more and more in the meshes of worldliness—of *samsara*, and so affect our spirituality. I would ask you in return what is the meaning of that term *spirituality*. If you are already spiritual enough to rise above all physical wants and necessities, and to devote yourself to the contemplation of the Divine Being, I have nothing to teach you, but on the contrary, to learn at your feet. But do you not feel the necessity of eating and clothing and marrying? If you do, you are far from the attainment of the spirituality you boast of. I can understand the spirituality of some of your *sadhus*; and I always make it a point whenever I pass by, to make my bow to a Mahomedan saint who lives in a mosque in Chitpore Road,—a man that without care for sunshine or cold or hunger passes his time in the contemplation of God. But I cannot understand the spirituality of a man busy in the search for food and shelter and clothing for himself and his family. For such a man, the only way to save himself from the bondage of the flesh would be to fight the world by working for higher entities like the nation or the country.

The idea of safety and repose usually associated with spirituality is the falsest of all notions. You, young men, must always guard yourselves against that sham spirituality that dreads trouble and hankers after safety. The spiritual ideal that the Rishis set-forth in their lives and in their work was never an ideal of ignoble ease or safety obtained by a cowardly retreat from the battle-field of life. A knowledge of the *tapas* or hardships they underwent will dispel the slighest doubt on the matter. It is my last word to you that you must not harbour any thoughts of ignoble ease under the garb of spirituality, that you must sink mutual jealousies, and work together for the good of the nation.

Civilisation and Education through Work.

[*Extract from the writings of a Third-year (B. A. class) student in the General Training Class.*]

If we study the history of the two civilisations, Eastern and Western, and compare them, we notice that the essential characteristic of both of them is *Education through work*. This education is something quite distinct from mere book-education, which merely aims at imparting some truths to the learner to be received and owned by him as a possession. But the proper sense of the wood, *education*, is the drawing out of one's faculties. This drawing out and development of faculties is not possible unless those faculties are used for the purpose of overcoming resistance, *i. e.*, for doing work. This is what is meant

by *education through work*. The test of the development of faculty by means of *education through work* is a consciousness of fresh strength acquired by overcoming resistances. This strength, again, we can apply in doing other original work *i. e.*, in the overcoming of fresh resistances.

We can illustrate this kind of education from the history of the growth of both the civilisations aforesaid. We may take, for instance, the sort of practical education through which the illiterate barons of England during the rule of the Plantagenets had to pass in their struggle for constitutional rights ; the result of which is the mighty fabric of the English Constitution at the present day. We see the same process working in ancient India also, where the villagers received sound education through the management of village affairs in their village communities.

As in the case of an individual the test of his education lies in his power of producing original work, so, in the case of a nation, the test of its civilisation lies in the fresh achievements it is able to show ; and the incapacity of producing fresh work is a sign of the decadence of that civilisation. If we look to ancient India, we have innumerable proofs of its civilisation in its mighty achievements in the departments of Art, Mathematics, Astronomy, Chemistry etc ; and the greatest of all in the systematisation of Society, the want of which is the chief defect of the Western civilisation, built, as it is, on a competitive industrial basis. But when we look to the present state of India, we look in vain for any great or permanent achievements, so that we may almost regard the Eastern civilisation as decadent. Nevertheless, we have in ourselves a high degree of potentiality, our heritage from the ancient Rishi forefathers, which if set free in action may yet produce glorious results, and thus restore to India much of the greatness and glory which properly belongs to Indian civilisation.

The Idea of a Somaj or Society: Is every Hindu a Member of the Hindu Somaj?

(Extract from the writings of a First-year (F. A. class) student in the General Training class.]

The prevailing idea in this country of a *Samaj* is that because one has happened to be, for instance, a Hindu by birth, therefore, he belongs to the Hindu Society. This notion of a Society seems to be erroneous. Surely a man should not cherish the idea that he may call himself a member of the Hindu Society simply because he is born a

Hindu. The mere accident of his birth as a Hindu should not entitle him to membership in the Hindu Samaj, unless he is prepared to discharge certain duties and obligations. In order to be a member of the Hindu Society, he must participate in certain functious that devolve upon him as a member of that Society. If all Hindus were to live without social duties to perform, there would be no Hindu Samaj. We cannot give the name of a building to separate piles of bricks, scattered irregularly ; for they are not so arranged as to make a building. Thus, we see that a Society does not mean a mere collection of individual men, living in an isolated manner, *i. e.*, without any social tie to bind them, but a body of men living together and performing certain social functions or duties common to all of them as members of the Society.

Having arrived at a proper conception of a *Samaj*, let us now see what would be the consequences, if a *Samaj* is not united within itself. If a Society has within it anti-social and disintegrating elements, it is on the speedy way to dissolution. If the component units of the Society live isolated lives, are individualistic in their ideas and do not ever join their hearts in a common cause, the social forces, instead of gaining compactness and solidarity, will be constantly repelled from one another. The consequence will be that the social bonds will be loosened, the Society will be dismembered. A Society thus disintegrated will be unable to perform even the common duties of social life. That would follow as a matter of course. It is then perfectly helpless, and no wonder that it will be compelled to go to an *external* authority for the realisation of its wishes, being unable to realise them itself. And so, if the external body to which it will appeal for help is ever ready to have its *own* way, the Society is in a miserable plight, indeed.

After having discovered the condition of dependence and misery which follows the disintegration of a Society, it would not be difficult for us to decide whether we should live isolated lives or mould ourselves into a living Society. Certainly, the last should be our paramount duty. For, by living separated lives, we shall be laying the axe at the very root of our Society ; while, by forming ourselves into a community we shall be strengthening it. There is an ineradicable aspiration in human nature—that he should be a living something, an acting creature, not a non-entity. It is therefore the first duty of every Indian to find out what are his duties as a member of Indian Society.

ভগবানের পূজা ও উপাসনা বিধি লইয়া এত কলহ কেন ?

[*Extract from the writings of a Third-year (B. A. class) student in the Moral and Religious Training Class.*]

I.

এই জগতে দুই দল লোক আছেন ; একদল বলেন ঈশ্বর নিরাকার চৈতন্যস্বরূপ। আর এক দল বলেন আমরা নিরাকার ঈশ্বরের ধ্যান ধারণা করিতে পারি না ; অতএব তিনি যদি অনন্তশক্তি হন্, আমরা তাঁহার যে রূপ ভাবনা করি না কেন তিনি তাঁহাতেই আবির্ভূত হউন, আমরা পুষ্প চন্দন দিয়া তাঁহার পূজা করি। নিরাকারবাদীরা এই সাকারোপাসকদিগকে প্রতিমা-পূজক বলিয়া নিন্দা করিয়া থাকেন, তাঁহারা বলেন, প্রতিমা পূজা করিলে ঈশ্বরকে বিদ্রূপ করা হয়। আবার সাকারোপাসকেরা বলিয়া থাকেন, নিরাকারের উপাসনা হয় না, অনন্তকে আমরা মনে ধারণ করিতে পারি না ; সুতরাং তাঁহার ধ্যান বা চিন্তা আমাদের দ্বারা সম্ভবপর নহে। এখন উভয় পক্ষই যদি একটু ধীর ভাবে চিন্তা করেন, তাহা হইলে এই সব নিরর্থক বাগ্‌বিতণ্ডা রহিত হইয়া যায়।

ঈশ্বর সর্ব্বজ্ঞ, সকলের অন্তর্য্যামী। সকলের ভিতর তিনি প্রবেশ করিতে পারেন। কি নিরাকারোপাসক, কি সাকারোপাসক, কেহই তাঁহার স্বরূপ অনুভূতি করিতে পারেন না, কেন না উহা আমাদের ধারণার অতীত। অতএব ভগবানের চক্ষে সাকারোপাসকের উপাসনা ও নিরাকারোপাসকের উপাসনা উভয়ই তুল্য। তিনি চান ভক্তি। সেই ভক্তিই উপাসনার সার। ভক্তিশূন্য উপাসনা তাঁহার কাছে অগ্রাহ্য। যদি ভক্তিযুক্ত হয়, তবেই সাকারোপাসকের উপাসনা তাঁহার কাছে গ্রাহ্য। আর ভক্তিশূন্য হইলে নিরাকারোপাসকেরও উপাসনা তাঁহার কাছে পৌঁছিবে না। তবে এ বাদবিসম্বাদ নিরর্থক কালহরণ করিয়া ফল কি ?

এই ভক্তি কি শাণ্ডিল্যঋষি বলিয়াছেন, "সা (ভক্তিঃ) পরানুরক্তিরীশ্বরে"। লোকে ঈশ্বরে অনুরাগ নানাপ্রকার দেখাইয়া থাকে। কেহ তাঁহার নাম কীর্ত্তন করিতে ভালবাসেন, কেহবা তাঁহার কর্ম্ম করিতে আনন্দানুভব করেন, কেহবা তাঁহার চিন্তা করিয়াই সুখী হন্। আবার কেহবা শুধু চিন্তাতেই সন্তুষ্ট নন্, ভক্তি দ্বারা প্রতিমাকে পুষ্পচন্দন ও নৈবেদ্যাদি দিয়া সুখী হন্। আবার কেহ সকলগুলির একত্রে অনুষ্ঠান

করিতে ভাল বাসেন। যিনি যে রূপেই তাঁহার ঈশ্বরানুরাগ ব্যক্ত করুন না কেন, তাহার মধ্যে যদি কপটতা না থাকে, তাঁহার যদি যথার্থই ব্যাকুলতা থাকে, তাহা হইলে দয়াময় পরমেশ্বর তাহার ভক্তিতে গলিয়া যাইবেন। তিনি যে ভক্তবৎসল, ভক্তের প্রাণে ব্যাকুলতা জন্মিলে আর তিনি একমুহূর্ত্তও স্থির থাকিতে পারেন না, তৎক্ষণাৎ মনোবাঞ্ছা পূর্ণ করেন।

ভক্ত তাঁহাকে যে ভাবেই ডাকুন্ না কেন—মা বলিয়াই ডাকুন—আর বাপ বলিয়াই ডাকুন, কালী, শিব, দুর্গা, আল্লা, জিহোভা, গড্ যে নামেই ডাকুন, অন্তর্যামী পরমেশ্বর, বাহিরের নামটী ছাড়িয়া দিয়া, অন্তরের সার বস্তুটুকুই লইবেন—তিনি লইবেন প্রাণের ব্যাকুলতাটুকু, তিনি গলিবেন ভক্তিতে। তাঁহার আবার নাম কি? মানুষই ত তাঁহাকে একটা নাম দিয়াছে, তিনি নামে ভুলেন না, তিনি ভুলেন ভক্তিতে। সেইরূপ, তিনি পুষ্পচন্দন ও নৈবেদ্যাদি গ্রহণ করেন না, মুখে prayer আবৃত্তি করিলেই আপ্যায়িত হন্ না, তিনি উহার ভিতর যতটুকু ব্যাকুলতা, যতটুকু ভক্তি দেখিতে পান্, ততটুকুই গ্রহন করেন। ভক্তি না থাকিলে, prayer ও মিথ্যা, আর পুষ্প চন্দন দেওয়াও মিথ্যা।

II.

ভিন্ন ধর্ম্মাবলম্বীরা হিন্দুদিগের দুর্গোৎসবে যোগ দিতে পারেন না, কেন না তাঁহাদের বিশ্বাস যে প্রতিমা গড়িয়া পূজা করিলে ঈশ্বরের প্রতি বিদ্রূপ করা হয়। তাঁহার প্রতি উপযুক্ত সম্মান ও ভক্তি দেখান হয় না। ইহাঁদের মতে ঈশ্বর নিরাকার সুতরাং সেই নিরাকার ঈশ্বরের মূর্ত্তি গড়িয়া যাঁহারা পূজা করেন তাঁহারা ঘোর ভ্রান্ত। কিন্তু যদি মানুষ ঈশ্বরের অনন্তরূপ মনে ধারনা করিতে অক্ষম হইয়া, ব্যাকুলপ্রাণে প্রেম-ভরে, প্রতিমা গড়িয়া তাহাতেই হৃদয়ের ভক্তি অর্পণ করে, ঐ পূজা কি অন্তর্যামী ভগবানের নিকট পৌঁছিবে না? তিনি কি মনে করিবেন প্রতিমা গড়িয়া তাঁহার প্রতি অসম্মান প্রদর্শন করা হইতেছে?

রাম যখন সীতাকে না পাইয়া সুবর্ণময়ী সীতাকে লইয়া যজ্ঞ সমাধা করেন, আর যখন সেই কথা বাল্মীকির তপোবনস্থা সীতার কর্ণগোচর হইল, তখন কি সীতা মনে করিলেন যে রাম তাঁহাকে ঠাট্টা করিতেছেন, তাঁহার প্রতি উপযুক্ত সম্মান প্রদর্শন করিতেছেন না। না, আহ্লাদে গদ্‌গদ হইয়া বলিলেন, যেন জন্মে জন্মে তিনি রামের মত পতি পান, আর জন্মে জন্মে যেন তাঁহাকে অরণ্যে বাস করিতে হয়। এই সুবর্ণময়ী সীতা গড়ানতেই কি আমরা সীতার প্রতি রামের বিশুদ্ধ প্রেম স্পষ্টরূপে দেখিতে পাই না? যখন রাম মায়ামৃগরূপী মারীচের পশ্চাৎ ছুটিয়াছিলেন, যখন রাম

কত ক্লেশ স্বীকার করিয়া সীতার জন্য রাবণের সহিত যুদ্ধ করিয়াছিলেন, তখন ও আমরা তাঁহার সীতাপ্রেম এত উজ্জ্বলরূপে উপলব্ধি করি নাই, কারণ তাহাও সকল লোকেই করিতে পারে। কিন্তু আমরা সীতার প্রতি তাঁহার অসীম প্রেম দেখিলাম তখনই, যখন তিনি বশিষ্ঠের পরামর্শ ঠেলিয়া, স্বর্ণসীতা লইয়া যজ্ঞ সমাধা করিলেন। তাঁহার আমাত্যবর্গ সকলেই তাঁহাকে পুনরায় বিবাহ করিতে পরামর্শ দিয়াছিলেন, কিন্তু অটল প্রেম কিছুতেই টলিল না ; সুবর্ণসীতা লইয়াই যজ্ঞ সমাধা করিলেন।

আর একটী দৃষ্টান্ত দ্বারা কথাটী আরও পরিষ্কার করিবার চেষ্টা করিব। মনে করুন একজন প্রতিজ্ঞা করিল যে, সে পিতামাতাকে না খাওয়াইয়া আপনি খাইবে না। দৈববিপাকে সেই লোক দ্বীপান্তরিত হইল। সে সেখানে মা-বাপকে না পাইয়া মা-বাপের প্রতিমা নির্ম্মাণ করিয়া, সেই প্রতিমাকে ভক্তিভাবে নিবেদন করিয়া আহার করিত।

এখন মনে করুন দেখি সেই কথা যদি কোন ক্রমে তাহার বাপ মায়ের কানে পৌঁছায়, তাহা হইলে তাহার বাপ মা কি আহ্লাদে গলিয়া যাইবেন না? তাহার বাপ মা কি ঈশ্বরের নিকট প্রার্থনা করিবেন না—যেন জন্মে জন্মে তাঁহারা সেইরূপ পুত্র পান? না, তাহার বাপ মা মনে করিবেন, আমাদের প্রতিমা গড়িয়া আমাদের ঠাট্টা করিতেছে।

III.

ঈশ্বরকে পাইবার জন্য মনে যথার্থ ব্যাকুলতা জন্মিলে, মানুষ দিশাহারা হইয়া যায়। যে, যে-পথ দেখাইয়া দেয়, সে সেই পথেই ছুটে ; কিন্তু সে যে-পথেই ছুটিয়া যাউক, কুপথেই যাউক, আর সুপথেই যাউক, ঈশ্বর অন্তর্যামী, তাহার কাতর ডাকে ছুটিয়া আসিয়া দেখা দিবেন। পুত্রহারা জননীকে লোকে যে পথ দেখাইয়া দেয়, সেই পথেই তিনি দিশাহারা হইয়া ছুটেন। এখন ভাবিয়া দেখা যাউক, যে সেই পুত্র যদি অন্তর্যামী হইত, তাহা হইলে কি সে মায়ের কাতর ডাক শুনিয়া চুপ করিয়া থাকিতে পারিত? ঈশ্বরের জন্য মানুষের যখন এইরূপ ব্যাকুলতা হয়, তখন মানুষ যেরূপেই তাঁহার উপাসনা করুক না কেন, সে তাঁহাকে পাইবেই। সাকার ভাবেই উপাসনা করুক, prayer দ্বারা উপাসনা করুক, বা ফুল চন্দন দিয়াই করুক ; আর যে নামেই তাঁহাকে ডাকুক না কেন, তিনি অন্তর্যামী, তিনি দেখিবেন এই উপাসনার মধ্যে আসল ভক্তিটুকু আছে কি না। তাহা যদি থাকে, সকল উপাসনাই সফল ; আর যদি না থাকে, সকল উপাসনাই নিষ্ফল। অতএব যিনি যাহাই বলুন না কেন, আমাদের যদি যথার্থ কপটতাশূন্য ভক্তি থাকে, তাহা হইলে আমরা প্রতিমাপূজা করিয়া তাঁহাকে পাইব। আর যদি না থাকে, হাজার ঈশ্বরকে নিরাকার বলিনা কেন, যতই তাঁহার prayer আবৃত্তি করি না কেন, আমাদের সকলই পণ্ডশ্রম হইবে।

দেহের বিনাশে আত্মার বিনাশ হয় না।
তবে জীবহত্যাতে পাপ কেন ?

[*Extract from the writings of a Second-year (F. A. class) student in the Moral and Religious Training Class.*]

ইহা অতি সত্য কথা যে পাপপুণ্য মনের দোষ গুণে হইয়া থাকে ; মনের গতিকেই পাপ, আর মনের গতিকেই পুণ্য,—দৈহিক কার্য্যে কিছু আসে যায় না। অধিকন্তু, যাহা ঈশ্বরের রাজ্য, তাহা পাপপুণ্য-বিবর্জ্জিত।

আমরা যখন কোন কার্য্যকরি, তখন উহা চারিভাবে অনুষ্ঠিত হইতে পারে—(১) দেহের কার্য্যাভাব,—মনের কার্য্য ; (২) মনের কার্য্যভাব,—দেহের কার্য্য ; (৩) দেহ ও মন উভয়ের লিপ্তভাবে কাজ ; (৪) দেহ ও মনের নির্লিপ্তভাবে কাজ—অর্থাৎ আমি মনের দ্বারা চালিত হইয়াই কাজ করি বটে, কিন্তু ঈশ্বরই করান, তিনিই চালান, আমি আজ্ঞাকারী মাত্র।

যখনই মনের কাজ আরম্ভ হয়, তখনই পাপপুণ্য গণনা করা হয়,—অর্থাৎ যেখানেই আমিত্ব, সেইখানেই পাপপুণ্য—নির্লিপ্ত ভাবে কাজ করিলে—কোন জ্বালা যন্ত্রণা নাই। তাই শ্রীকৃষ্ণ অর্জ্জুনকে যুদ্ধক্ষেত্রে উপদেশ দিতেছেন,

সুখদুঃখে সমে কৃত্বা লাভালাভৌ জয়াজয়ৌ।
ততো যুদ্ধায় যুজ্যস্ব নৈবং পাপমবাপ্স্যসি॥

অতএব পাপ শুধু কাটাকাটিতে হয় না। যখনই কাটাকাটি আমিত্বের সঙ্গে যোগ হইবে, তখনই উহা পাপ বলিয়া গণ্য হইবে। আমরা যাহা করি—করাই, বলি—বলাই, ভাবি—ভাবাই, তাহাতে আমাদের দোষ হইতে পারে না, যদি প্রকৃত প্রাণের সহিত বলিতে পারি, আমার কার্য্য বটে, কিন্তু তিনিই কর্ত্তা। ইহাকেই ভগবানের নামে উৎসর্গ করা বলে। আমাদের পাপ পুণ্য কখন ? যখনই আমি কর্ত্তা মনে করিয়া ভগবানকে কর্তৃত্ব পদ হইতে চ্যুত করি।

কথাটা দৃষ্টান্ত দ্বারা বুঝান যাইতেছে।

জনৈক ব্রাহ্মণ সাময়িক উত্তেজনা নিবন্ধন লগুড়াঘাতে এক গো হত্যা করিয়া ফেলিল। ব্রাহ্মণ কিংকর্ত্তব্যবিমূঢ়! একে ব্রাহ্মণ, তাহাতে আবার গোহত্যা। ব্রাহ্মণ দিশাহারা হইয়া বলিয়া ফেলিল—"গোবিন্দের ইচ্ছা"। এদিকে চিত্রগুপ্ত কালি কলম হাতে

ভাব্‌চেন,—"তাইত, ব্রাহ্মণ গোহত্যা কর্‌লে, আবার বলে ফেল্‌লে, গোবিন্দের ইচ্ছা; কি করি? পাপ লিখি, কি পুণ্য লিখি"। চিত্রগুপ্ত কিছু ঠিক্ করিতে না পারিয়া যমরাজের কাছে গেলেন। তিনিও কিছু স্থির করিতে পারিলেন না। পরে উভয়েই ব্রহ্মার কাছে গেলেন। ব্রহ্মা পাঁচদিন পরে উত্তর দিবেন বলিয়া উভয়কে বিদায় দিলেন। ইতি মধ্যে ব্রহ্মা বৃদ্ধ ব্রাহ্মণের বেশ ধারণ করিয়া গোহত্যাকারী ব্রাহ্মণের দ্বারে উপস্থিত। ব্রাহ্মণ যথারীতি অতিথিসেবা করিলেন। কথা প্রসঙ্গে, বৃদ্ধ ব্রাহ্মণরূপী ব্রহ্মা জিজ্ঞাসা করিলেন—"এই যে সুন্দর পুষ্করণীটী দেখা যাইতেছে, একি আপনি খনন করাইয়াছেন? আপনার এসব ঘরবাড়ী কি পৈতৃক সম্পত্তি, না স্বোপার্জ্জিত ধনের ফল!" ব্রাহ্মন অম্লান বদনে বলিয়া ফেলিলেন, "না মহাশয়! এসব আমিই করিয়াছি। মাথার ঘাম পায়ে ফেলিয়া যে ধন উপার্জ্জন করিয়াছি, এসব তাহারই ফল, আমার পৈতৃক সম্পত্তি কিছুই নাই"। ব্রহ্মা ব্রাহ্মণের ভাব বুঝিতে পারিয়া স্থানের ছলে অন্তর্হিত হইলেন। স্বর্গে পৌঁছিয়া চিত্রগুপ্তকে বলিলেন—"ব্রাহ্মণের অনন্ত নরকের ব্যবস্থা"।

এই উপকথার মূলে আমরা কি দেখিতে পাই? ব্রাহ্মণ গোহত্যা করিয়া ভগবানের নামে উৎসর্গ করিয়াছিল বটে; কিন্তু উহা প্রকৃত মনের ভাব ছিল না, উহা মৌখিক কথা, আন্তরিক নহে,—প্রমাণ, ব্রহ্মার প্রশ্নে ব্রাহ্মণের আমিত্বের পরিচয় প্রদর্শন। চিত্রগুপ্ত পাপপুণ্য লিখিতে ইতস্ততঃ করিলেন কেন? ভগবানের নামে যে কাজ করা হয়, তাহাতে পাপ নাই, ইহা চিত্রগুপ্ত জানেন; কিন্তু ব্রাহ্মণের কথা মৌখিক কি আন্তরিক ঠিক করিতে না পারিয়া ইতস্ততঃ করিতে ছিলেন।

ধর্ম্মরাজ যুধিষ্ঠির সাধুতার চূড়ান্ত দেখাইয়াছেন; তিনি ধর্ম্মসেবা করিয়াই ধর্ম্মরাজ উপাধি পাইয়াছেন। কিন্তু তাঁহাকেও নরক দর্শন করিতে হইয়াছে। কেন হইয়াছে? না, মিথ্যাকথা বলিয়াছিলেন বলিয়া। কাহার উপদেশে মিথ্যাকথা বলিলেন? শ্রীকৃষ্ণের। যিনি জগতের হর্ত্তাকর্ত্তা বিধাতা তাঁহার আদেশ পালন করিতে গিয়া নরক দর্শন! এবড় আশ্চর্য্যের কথা বটে। কিন্তু শাস্ত্রের সূক্ষ্মদৃষ্টিতে দেখিতে গেলে দেখা যায়, যুধিষ্ঠিরের আদেশ পালনে নরক হয় নাই। পরন্তু আদেশ পালনের সঙ্গে আমিত্বের কণা মিশাইয়া 'আদেশ' অবহেলা করিয়াছিলেন, তাই নরক দর্শন।

অতএব ইহা স্পষ্ট বুঝাগেল, যেখানে ভগবানকে পৃথক্ করিয়া কাজ করা হয়, সেইখানেই আমিত্ব, এবং যেখানে আমিত্ব সেইখানেই পাপপুণ্যের বিচার। বাস্তবিক কোন জীব হিংসাও যদি ভগবানের আদেশে করিতেছি ঠিক এই ভাবে করা হয়, তাতে পাপ হইবে না। কিন্তু এইভাব জোর করিয়া আনিলে চলিবে না। উহা স্বাভাবিক হওয়া চাই। যখন আমি তাঁহার অংশ এবং আমার প্রত্যেক কাজই তাঁহার কাজ, প্রকৃতপক্ষে এই অনুভূতি হইবে, পৃথক্ আমিত্বের অহংকার চলিয়া যাইবে, তখনই

এই ভাব আসিবে। যতক্ষণ না ঐ ভাব হয়, ততক্ষণ কাজে কাজেই শাস্ত্রীয় বিধি নিষেধ পালন করিয়া চলিতে হইবে। নির্ভরও নাই, শাস্ত্রীয় বিধিনিষেধ ও পালন হইতেছে না, এ অবস্থা বড় ভয়ানক। ইহাই নরকের সিংহদ্বার।

আত্মা কি ?

[*Extract from the writings of a Fourth-year (B. A. class) student in the Moral and Religious Traing Class.*]

অর্জ্জুন কৌরবদের সহিত যুদ্ধের সময় রণক্ষেত্রে উপনীত হইয়া আত্মীয় স্বজন দর্শন করতঃ তাহাদের নিধন করা অতীব অন্যায় মনে করিতে করিতে অত্যন্ত অধীর হইয়া শ্রীকৃষ্ণকে বলিলেন,—হে কেশব, আমি ঐ সকল আত্মীয়দিগকে নিধন করিয়া, রাজ্য-লাভ কেন, স্বর্গের আধিপত্যও সম্ভোগ করিতে চাহিনা। আপনি আমাকে যে সদুপদেশ হয় প্রদান করুন। তখন ভগবান বলিয়াছিলেন :—

অশোচ্যানন্বশোচস্ত্বং প্রজ্ঞাবাদাংশ্চ ভাষসে।
গতাসূনগতাসূংশ্চ নানুশোচন্তি পণ্ডিতাঃ॥ ১১॥
নত্বেবাহং জাতু নাশং নত্বং নেমে জনাধিপাঃ।
নচৈব ন ভবিষ্যামঃ সর্ব্বে বয়মতঃপরম্॥ ১২॥

গীতা, দ্বিতীয় অধ্যায়।

যাহাদের জন্য শোক করিতে হয়না সেই সকল স্বজনগণের জন্য তুমি শোক প্রকাশ করিতেছ, এবং পণ্ডিতের মত বাক্য প্রয়োগ করিতেছ; যাহারা প্রকৃত পণ্ডিত তাঁহারা মৃত বা জীবিত কাহারই জন্য অনুশোচনা করেন না। আমি, তুমি এবং এই সকল রাজা—আমরা যে কখন ছিলাম না, তাহা নহে; দেহনাশের পর যে আমরা সকলে থাকিব না, তাহাও নহে; অর্থাৎ পূর্ব্বকালেও আমরা ছিলাম, ভবিষ্যতেও থাকিব। (তুমি, আমি ইত্যাদি পদ দ্বারা যাহাকে নির্দ্দেশ করা হয়, তিনি অমর, চিরস্থায়ী।)

যেমন ঘটের উৎপত্তিতে বিনাশ আছে, কিন্তু তদন্তর্গত আকাশ (ব্যোম) সর্ব্বদাই বিরাজমান, তদ্রূপ শরীরের উৎপত্তির পূর্ব্বে ও পরে এবং শরীরের অভ্যন্তরে আত্মা নিত্য স্থায়ী। শরীরের ধ্বংশে আত্মার বিনাশ হয় না।

এই আত্মা কি তাহা সহজেই বুঝাইয়া দেওয়া অসম্ভব। পণ্ডিতজন বলেন,—

নিরুপাধিপ্রেমাস্পদত্বম্ আত্মত্বম্॥

কোন হেতু ব্যতীত প্রেমের পাত্রকে আত্মা বলা যায়। এই অর্থে আত্মা তিন প্রকার, মুখ্য, গৌণ ও মিথ্যা। মনুষ্য নিজদেহ ও পুত্র ভালবাসে, ইহারা আত্মা। এক বস্তুকে অন্য বস্তু মনে করিয়া ভাল বাসিলে উহাকে গৌণ আত্মা বলে। কোন ব্যক্তিকে সিংহ মনে করার মত, পুত্র বা দেহকে আত্মা মনে করার ন্যায় উহারা গৌণ আত্মা। আর যেখানে কিছুই নাই তাহাকে প্রেমাস্পদ মনে করা মিথ্যা আত্মার কল্পনা মাত্র। যেখানে চোর নাই আমি যদি মনে করি ঐ স্থানে চোর দণ্ডায়মান রহিয়াছে তাহা হইলে আমার ধারনা সম্পূর্ণ মিথ্যা। এইরূপ স্থলে প্রকৃত বস্তু ও কল্পিত পদার্থে কোন অসাদৃশ্য নাই। কিন্তু পূর্ব্বোক্ত প্রকারে আত্মা অর্থাৎ গৌণ আত্মা বিষয়ে যে দুইটী ধারণা, তাহার একটী অন্যটী হইতে পৃথক্; আত্মা ও পুত্রে পার্থক্যের বিদ্যমানতা সুস্পষ্ট। আত্মা, প্রাণ, মন, দেহ, জ্ঞান, ইত্যাদি পঞ্চবিধ।

মুখ্য আত্মা কি? যাহাতে স্বীয় প্রীতি আছে তাহাই আত্মা। পুত্র, দেহ ও অর্থাদিতে সুখ প্রদান করে বলিয়া ঐ সকল আমরা ভাল বাসিয়া থাকি; পুত্রাপেক্ষা দেহ অধিক ভালবাসি; এবং দেহ অপেক্ষা অন্য যে পদার্থকে অধিক ভালবাসি তাহার নাম আত্মা। পুত্রকে ও দেহকে অধিক ভালবাসি কেন,—কোন মূল উদ্দেশ্য বা কারণ আছে;—যে জন্য পুত্রে এবং দেহে প্রীতি অনুভব করি। পুত্রের সংস্পর্শে আমার সুখ, দেহের উৎকর্ষে ও স্নিগ্ধাবস্থায় আমার সুখ হয়; এইজন্য ঐ সকল বস্তুতে আমার প্রীতি। এই আত্মা সুখের হেতু, পুত্রাদি সুখের উপাদান। সুতরাং যাহা প্রকৃত সুখ বা প্রীতির মূল তাহাই আত্মা। সেই প্রেমাস্পদ আত্মার সুখের জন্য বাহ্য পদার্থে প্রীতি, এবং যে বস্তু বা ব্যক্তি সেই আত্মার প্রীতি উৎপাদন করে তাহাকেই আমরা ভালি বাসি। পুত্র, দেহ প্রভৃতি এই জন্যই আমাদের প্রেমাস্পদ, সুতরাং উহাদিগকে আত্মা বলা যায়।

আমরা 'আমি' বলিতে আমাদের শরীর মনে করি। শরীরের সমস্ত অবয়ব গুলি যেন 'আমি' এই শব্দে অভিহিত হয়। কিন্তু বাস্তবিক তাহা নহে। কোন অঙ্গ হীন হইলে মনে করি না আমিত্ব নষ্ট হইল। হস্ত নষ্ট হইলে কিম্বা পদ নিস্পন্দ হইলে অথবা দন্তবিহীন হইলে, কেহ মনে করে না যে তাহার 'আমিত্ব' অঙ্গহীন বা নিস্পন্দ হইল। কোন যেন অব্যক্ত শক্তি বলিয়া দেয় যে, তাহাদের 'আমিত্ব' যায় নাই। একটী অঙ্গ নষ্ট হইয়া গেলেও অবিনশ্বর 'আমি' পদার্থই আত্মা।

আমাদের শরীর মুখ্য আত্মা নহে; তাহার স্থূল প্রমাণ।

ইহা অনাদি ও অনন্ত—সর্ব্বকালব্যাপী। ইহা জগতে সর্ব্বশ্রেষ্ঠ বস্তু, সর্ব্বস্থানব্যাপী। অনন্ত আকাশ, অনন্তকাল ব্যাপিয়া বিদ্যমান। ইহা অতি সূক্ষ্মতম। সূক্ষ্ম বস্তুর লক্ষণ এই

যে ইহা ইন্দ্রিয়ের অগ্রাহ্য ও ব্যাপক। যে বস্তু যতই সূক্ষ্ম তাহা ততই ব্যাপক।

আত্মা সর্ব্বশ্রেষ্ঠ ও সর্ব্বাপেক্ষা সূক্ষ্ম।

স্থূল অর্থাৎ ইন্দ্রিয়গ্রাহ্য বস্তু ব্যাপ্ত। পৃথিবী অপেক্ষা বায়ু, এবং বায়ু অপেক্ষা ব্যোম সূক্ষ্ম, এইজন্য বায়ু পৃথিবী অপেক্ষা, এবং ব্যোম বায়ু অপেক্ষা অধিক বিস্তৃত। সূক্ষ্ম পদার্থ ব্যাপক এবং স্থূল পদার্থ ব্যাপ্য। আত্মা ব্যোমাপেক্ষাও সূক্ষ্ম এজন্য অধিক ব্যাপক, সর্ব্বাপেক্ষা সূক্ষ্ম বলিয়া সর্ব্বব্যাপী।

এই যে আত্মার বিষয়ে উল্লিখিত হইল এবং যাহাকে আমরা 'আমি' শব্দ দ্বারা নির্দ্দেশ করিয়া থাকি, ইহাই অহঙ্কারের মূল। আমিত্ব অহঙ্কারের নামান্তর মাত্র। ইহাতে মনুষ্যকে সঙ্কীর্ণতা শিক্ষা দেয়। 'আমি' বলিতে কেবল আমার অঙ্গ প্রত্যঙ্গের অন্তর্বর্ত্তী সীমাবদ্ধ কোন বস্তুকে মনে করাকে অহঙ্কার বলে।

অহঙ্কার ও তাহা নাশের উপায়।

আত্মা সর্ব্বব্যাপী, সর্ব্বত্র বিদ্যমান, ইহা ভুলিয়া যাইয়া, কেবল নিজের স্বাতন্ত্র্য কল্পনা করিয়া, সেই কল্পিত ধারণার বশবর্ত্তী হইয়া থাকা অহঙ্কার-মূলক। আত্মা বিশ্বব্যাপী প্রেম, ইহা কখনও একাধারে আবদ্ধ রাখা উচিত নহে। এইজন্য পণ্ডিতগণ অহঙ্কার দমন আত্মোন্নতির প্রধান সহায় বলিয়া থাকেন। অহঙ্কারের বিস্তার, অর্থাৎ সর্ব্বভূতে আমিত্ব ভাব বিস্তার করিলে অহঙ্কার থাকিতে পারে না। তখন সকল প্রাণী, সমস্ত বিশ্ব, আমিত্বে পরিপূর্ণ। সকল পদার্থেই আমি আছি, অতএব অহঙ্কার করিব কাহার সহিত এবং কি প্রয়োজনে! যখন এই সূক্ষ্ম আকার বিস্তৃতি হয়; তখনই মানুষের স্থূলভাগ অর্থাৎ শরীর অকিঞ্চিৎকর বলিয়া বোধ হয়। ইন্দ্রিয়গ্রাহ্য স্বদেহ, নিরহঙ্কার ব্যক্তির নিকট অতি সামান্য বস্তু বলিয়া প্রতীয়মান হয়। এজন্য তিনি বিনয়ী হইয়া থাকেন। বিনয়াদি বাহিরের গুণ; অভ্যন্তরস্থ সূক্ষ্মবস্তু যতই বিশাল হইবে বহিঃস্থ শরীর ততই সূক্ষ্ম হইবে। উহা পরিমাপক, স্থূল বস্তু সকল পরিমেয়। সমস্ত পদার্থ যাহার নিকট পরিমেয়, সেই বস্তু আত্মা। আত্মার প্রকৃত অবস্থা উপলব্ধি করিতে পারিলে হৃদয়ে সহানুভূতি হয়; তখন আর আত্ম-পর ভেদাভেদ থাকে না।

ভারতীর কথা। হিমালয়।

[*Extract from the writings of a proposed Recognised Reader under the Dawn Society's Rules, Magazine Section.*]

আপনাদের নবপ্রচারিত পত্রিকার "ভারতীয়" (Indiana) নামক বিভাগের বিশিষ্ট পাঠকবর্গের (Recognised Readers) যে শ্রেণী করিয়াছেন, তাহার নিয়মানুসারে আমি

কিছু পাঠাইলাম। আপনারা চাহিয়াছেন যে "বিশিষ্ট পাঠক", পত্রিকার ঐ অংশে আলোচিত প্রবন্ধ পাঠ করিয়া, তাহার উপর নূতন কোন আলোকে বা নূতন তথ্য প্রদান করিবার উদ্দেশ্যে, নিজ বা অন্য কোন গ্রাম, সহর বা প্রদেশের অধিবাসী ও তাহাদের অবস্থা, রীতিনীতি ইত্যাদির, স্বচক্ষে দৃষ্ট বা অন্য কোন সূত্রে জ্ঞাত তথ্যাদি পাঠাইবেন। পত্রিকার প্রথম সংখ্যায় "The Land we live in" শীর্ষক প্রবন্ধে হিমালয়ের কিছু বিবরণ আছে কয়েকমাস হইল আমাদের কয়েকজন ছাত্রকে রামকৃষ্ণমিশনের স্বামী সদানন্দ, হিমালয়ে আছে। কেদারনাথ পর্য্যন্ত লইয়া গিয়াছিলেন; সেই ভ্রমন উপলক্ষে স্বচক্ষে দেখিয়া, লোকমুখেশুনিয়া, বা অন্য কোন সূত্রে যাহা অবগত হইয়াছি তাহা ঐ প্রবন্ধ অপেক্ষাকৃত পূর্ণ করিবার জন্য লিখিলাম।

হিমালয়ের নাম করিলেই মনে কেমন একটা ভাবের উদয় হয়। যেন সে অতি দুর্গম স্থান, সেখানে মানুষের বসবাস নাই, পথঘাট নাই, কেবল জঙ্গলপূর্ণ সুউচ্চ শৈল-শ্রেণী। সাধারণের মনে এইরূপ একটা ভাব আছে বলিয়াই এত কম লোক হিমালয়ে যায়, তাই ভারতগৌরব, অনন্তসৌন্দর্য্যময় হিমালয়ের কথা এত কম লোকে জানে। ইউরোপে এক আল্পস্ পর্ব্বত থাকাতে সমগ্র ইউরোপবাসী যেন আপনাদিগকে গৌরবান্বিত মনে করে। সেখানে কত আল্পাইনের ক্লাব হইতেছে, কত ভ্রমনকারীর দল আল্পস্ দেখিতে যাইতেছে; কত হোটেল; কত পথ প্রদর্শক আল্পসের পথ সুগম করিবার যত্ন করিতেছে। আর আমাদের হিমালয় শতগুণে আল্পসের অপেক্ষা শ্রেষ্ঠ হইয়াও আমরা তৎসম্বন্ধে কিছুই জানি না, কিছুই করি না। তবে সেকালের বিজ্ঞ শাস্ত্রকারেরা হিমালয়গমন পুণ্যজনক বলিয়া নির্দ্দেশ করিয়া গিয়াছেন, তাই দেশের অশিক্ষিত লোকে তীর্থোপলক্ষে হিমালায় গমন করিয়া থাকে।

গতদুই বৎসর গ্রীষ্মকালে বিশ্ববিদ্যালয়ের পরীক্ষার পর, স্বামী বিবেকানন্দের শিষ্য স্বামী সদানন্দ একদল করিয়া ছাত্র লইয়া হিমালয়ে কুমাউন এবং গাড়োয়াল প্রদেশে বেড়াইতে গিয়াছিলেন। এ বৎসরকার ভ্রমণকারী ছাত্রদলের মধ্যে আমি একজন। আমরা বিগত মে মাসের প্রথম সপ্তাহে রওনা হইয়া কিঞ্চিৎকম দুই মাসের মধ্যে উপরোক্ত প্রদেশের একদিক হইতে আর এক দিক পর্য্যন্ত প্রায় চারিশত মাইল পদব্রজে হাঁটিয়া আসি। কলিকাতা হইতে সর্ব্বশুদ্ধ পাঁচজন রওনা হইয়া, কাশী হইতে দুইজনকে তুলিয়া লইয়া, লক্ষ্ণৌ হইতে আরও চারিজনকে লইতে যাই। তাঁহারা কোন কারণে না যাইতে পারায়, আমরা নেপাল সীমানা হইতে কয়েক মাইল পশ্চিমে হিমালয়ের পদতলে "কাঠগোদাম" রেলওয়ে ষ্টেশনে গিয়া উত্তীর্ণ হই। সেখান হইতে ১৪ মাইল দূরে ৭০০০ ফিটের উপর নৈনিতাল সহর। হিমালয়ের এই "বিলাতী" সহরটি তিন দিন

দেখিয়া, পুনরায় তিন দিনে ৩০ মাইল হাঁটিয়া হিমালয়ের "দেশীয়" সহর, আলমোরায় যাই। আলমোরায় দিন তিনেক থাকিয়া আমরা কেদারনাথের জন্য যাত্রা করি। এখান হইতে বহির্গত হইয়া, কর্ণপ্রয়াগ, রুদ্রপ্রয়াগ, গুপ্তকাশী ইত্যাদি স্থান হইয়া, অর্দ্ধেক পথ অলকনন্দা এবং মন্দাকিনী নদির ধারে ধারে গিয়া, ১৩৬ মাইল পথ বিশ দিনে অতিক্রম করিয়া কেদারনাথে পৌছাই। আসিবার কালে অখিমঠ, রুদ্রপ্রয়াগ এবং কর্ণপ্রয়াগ হইয়া ১৭ দিনে প্রায় ১৫০ মাইল হাঁটিয়া আলমোরায় পৌছাই। সেখানে ২।৩ দিন থাকিয়া কাঠগোঁদাম পর্য্যন্ত ৩৭ মাইল অশ্বপৃষ্ঠে দুইদিনে অতিক্রম করি। সিষ্টার নিবেদিতা আমাদের সঙ্গে একটি ম্যাজিক ল্যাণ্টর্ণ ও "জাপানের জীবন" ও অন্যান্য বিষয়ক কতকগুলি ল্যাণ্টর্ণের জন্য চিত্র দিয়াছিলেন। ভ্রমণ কালে আমরা পথিমধ্যে হিমালয়ের গ্রামগুলিতে এইগুলি বিনামূল্যে দেখাইয়া পর্ব্বত-বাসীদিগকে বিশুদ্ধ আমোদ ও তাহার সহিত কিঞ্চিৎ শিক্ষাপ্রদানও করিয়া আসিয়াছি। তাহার সহিত আমরাও যাহা দেখিয়া শুনিয়া শিক্ষা করিয়াছি তাহাও নিতান্ত তুচ্ছ নয়; বোধ হয় জীবনে তাহা কখনও ভুলিব না। এই ভ্রমণের দ্বারা আমি যাহা কিছু দেখিয়াছি কিংবা শুনিয়াছি তাহার সংক্ষিপ্ত বিবরণ নিম্নে লিখিলাম।

নেপালরাজ্যের পশ্চিমে, ইংরাজরাজ্যের মধ্যে হিমালয়ের কুমাউন জেলা অবস্থিত। কুমাউনের পশ্চিমে গাড়োয়াল জেলা। গাড়োয়ালের পশ্চিমাংশ "টিহরী" রাজ্য একজন দেশীয় নরপতির অধীনে থাকাতে ইহা দেশীয় গাড়োয়াল (native Gharwal) নামে পরিচিত। এই দুইটি জেলা মিলিয়া "কুমাউন বিভাগ" (Division) নামে অভিহিত। এই পর্ব্বতময় দেশের প্রাচীন নাম উত্তরাখণ্ড। হিন্দু তীর্থযাত্রীর কাছে এখনও উহা ঐ নামেই পরিচিত। ভারতবর্ষের কয়েকটী প্রধান প্রধান তীর্থস্থান হিমালয়ের এই অংশে অবস্থিত। ভারতের চারি "ধামের" মধ্যে উত্তরাখণ্ড একটী ধাম। গঙ্গা এবং যমুনার উৎপত্তিস্থান গঙ্গোত্রী এবং যমুনোত্রী, শঙ্করাচার্য্যের সমাধি এবং মন্দাকিনীর উৎপত্তিস্থান কেদারনাথ, এবং অলকনন্দার উৎপত্তিস্থান আর বদরিকাশ্রম যেখানে অবস্থিত সেই তীর্থ বদ্রিনাথ, এই চারিটি উত্তরাখণ্ডের প্রধান তীর্থ। ইহা ব্যতীত আরও একটি কারণে উত্তরাখণ্ডের বিশেষত্ব আছে। জগতের যাবতীয় দেশের মধ্যে ভারতবর্ষের স্থান যে জ্ঞানের জন্য শ্রেষ্ঠ, সেই তত্ত্বজ্ঞানের উৎপত্তিস্থান উত্তরাখণ্ড। অতি প্রাচীণকালে যখন ব্রহ্মজ্ঞানের প্রথম উন্মেষ হয়, তখন হইতে আজ পর্য্যন্ত প্রকৃতির অনন্তসৌন্দর্য্যময় এই নিভৃত আলয় তত্ত্বান্বেষীর চিরপ্রিয়ভূমি। উত্তরাখণ্ডের প্রত্যেক স্থান কোন না কোন চরমজ্ঞানলাভেচ্ছু যোগীর কিছুকালের আবাসস্থান হইয়া পবিত্রীকৃত; ইহার মধ্যে অনেকগুলি এখন তীর্থ হইয়া পড়িয়াছে। তীর্থশ্রেণীভুক্ত স্থানের এইরূপ

করিয়া উৎপত্তি হয়। কোনও এক সাধকের জন্ম বা মৃত্যু স্থানে, বা সাধনকালীন আবাসস্থানে, তাঁহার জীবিতকালে বা মৃত্যুর পরে একটি বিগ্রহ প্রতিষ্ঠিত হইয়াছে, তাহাই পরে সাধারণের কচ্ছে তীর্থস্বরূপ হইয়া পড়িয়াছে। হিমালয়ের উত্তরাখণ্ড বহুকাল এইরূপ অনেক সাধকের সাধনকালীন আবাসস্থান হইয়া আসাতে হিন্দুমাত্রেরই কাছে ইহা দেবভূমি। আরও একটি কারণে উত্তরাখণ্ড বড় প্রসিদ্ধ। হিমালয়ের কয়েকটি অত্যুচ্চ শিখর উত্তরাখণ্ডে অবস্থিত; শুধু হিমালয়ে কেন, পৃথিবীর যাবতীয় পর্ব্বত-শৃঙ্গের মধ্যে কয়েকটি অত্যুচ্চ, চিরতুষারমণ্ডিত শৃঙ্গ এখানে আছে। তাহাদের অনন্ত গম্ভীরমূর্ত্তির অপার্থিব শোভা চিরকাল শান্তিপ্রয়াসী মানবকে আকর্ষণ করে এবং তাহার ভবিষ্যৎ উন্নতজীবন লাভে সহায়তা করে। বাস্তবিক হিন্দুধর্ম্মের শিব, উমা, উমার পিতা, মাতা ইত্যাদির মূর্ত্তির ধারণা হিমালয়বাসীর মূর্ত্তি হইতে অনেকাংশে লওয়া হইয়াছে বলিয়া মনে করিবার যথেষ্ট কারণ আছে।

উত্তরাখণ্ডে তীর্থযাত্রা।—প্রতি বৎসর ভারতের বিভিন্ন অংশ হইতে অনেক গুলি লোক উত্তরাখণ্ডে কেদারনাথ এবং বদ্রিনাথে তীর্থ করিতে যায়। গঙ্গোত্রী এবং যমুনোত্রীর পথ ইহা অপেক্ষা কিছু দুর্গম হওয়াতে সেখানে অতি সামান্য লোকই যায়। বৈশাখ মাস হইতে আরম্ভ করিয়া কার্ত্তিকমাস পর্য্যন্ত ক্রমাগত যাত্রীর স্রোত হরিদ্বার হইতে রওনা হইয়া প্রথমে কেদারনাথ, পরে বদ্রিনাথ দর্শন করিয়া অন্যপথে আলমোরার নিকট দিয়া ফিরিতে থাকে। একপথ দিয়া গিয়া এবং অপর পথ দিয়া ফিরিয়া তাহারা হিমালয়ের অনেকটা প্রদেশ দেখিয়া আসে। সর্ব্বশুদ্ধ তাহাদিগকে প্রায় চারি পাঁচ শত মাইল পথ পদব্রজে হাঁটিতে হয়। এই সমগ্র পথটিতে বেশ ভাল একটি রাস্তা আছে। শুধু কেদারনাথের নিকটে প্রায় বিশ মাইল পর্য্যন্ত গবর্ণমেণ্ট কোন পথ করিয়া না দেওয়ায় বহুকালের প্রাচীন অপ্রশস্ত পথ আছে। এই সমগ্র পথটিতে প্রত্যেক চারি পাঁচ মাইলের মধ্যে অন্ততঃ একটি করিয়া "চটি" পাওয়া যায়। এই চটিতে মুদির দোকানে আহার্য্য বস্তু এবং রাত্রিকালে থাকিবার জন্য ঘর আছে। সুতরাং যাত্রীদের বিশেষ কোন কষ্ট হয় না। ইহা ব্যতীত দুর্ব্বল এবং অক্ষমের জন্য বাহনের ব্যবস্থা আছে। অপেক্ষাকৃত ধনীরা আবশ্যক হইলে পার্ব্বত্য টাট্টু ঘোড়া এবং মনুষ্য-বাহিত "ডাণ্ডি" ব্যবহার করে। যাহারা শস্তায় চায় তাহাদের জন্য ঝাঁপান এবং কাণ্ডি নামক দুই প্রকার মনুষ্যবাহিত যান আছে। অধিকাংশ লোকেরা কিন্তু পদ-ব্রজেই যায়। তাহাদের বিশ্বাস যে পদব্রজে যাইলে অধিক পুণ্যলাভ হয়। পুণ্য কতটুকু আর নাই হউক, কিঞ্চিৎ কষ্ট সহ্য করাতে তাহাদের যে শারিরীক উপকার হয় সেটা নিতান্ত কম লাভ নয়।

যাত্রীগণ।—ভারতবর্ষের বিভিন্ন প্রদেশ হইতে এই তীর্থগুলিতে লোক আসে। পাঞ্জাবী, রাজপুত, মারহাট্টি, উত্তরপশ্চিমাঞ্চলবাসী, বিহারী, কাশ্মীরী, মাদ্রাজী, মধ্য-প্রদেশবাসী, নেপালী, সকল প্রদেশীয় তীর্থযাত্রীই দেখিতে পাওয়া যায়, যায় না শুধু বাঙ্গালী এবং উড়িষ্যাবাসী। ইহা বাঙ্গালী এবং উড়িয়ার পক্ষে নিতান্ত লজ্জাকর। জাতীয় তীর্থক্ষেত্রে ইহাদের অনুপস্থিতি বড়ই নিন্দার পরিচায়ক। ইহাদের ঐ তীর্থগুলিতে না যাওয়ার কারণ, প্রথমতঃ বাঙ্গালীর তীর্থাদিতে একটু স্বাভাবিক অশ্রদ্ধা; দ্বিতীয়তঃ

আমাদের শ্রমসাধ্যকার্য্যবিমুখতা। সাধারণ বাঙ্গালীর ধারণা যে ঐ সকল তীর্থ বড়ই দুর্গম, আবার তাহার উপর যে সকল বাঙ্গালীরা ঐ স্থানে বেড়াইয়া আসিয়াছেন তাঁহারা লিখিয়াছেন যে উহা বড়ই দুর্গম, কিন্তু বাস্তবিক তাহা নয়। তৃতীয় কারণ, বাঙ্গালা এবং উড়িষ্যাদেশ উত্তরাখণ্ড হইতে অপেক্ষাকৃত কিছু দূরে। কেদার, বদ্রির অধিকাংশ যাত্রী পাঞ্জাবী এবং রাজপুত, কারণ উহাদের নিকট হইতে ঐ তীর্থগুলি অতি সামান্যই দূরে অবস্থিত। কিন্তু কেদার বদ্রিতে মারহাট্টি বা মাদ্রাজীর সংখ্যা যত বেশী বাঙ্গালীর সংখ্যা পরিমাণতঃ তাহা অপেক্ষা অনেক কম, ইহাই দুঃখের বিষয়। আমরা সমগ্র পথটা বেড়াইবার কালে শুধুমাত্র একজন বাঙ্গালী পুরুষ, একজন বাঙ্গালী স্ত্রীলোক, এবং একজন মাত্র উড়িষ্যাদেশীয় ব্রাহ্মণ দেখিয়াছিলাম। বাঙ্গালী পুরুষটি গাড়োয়ালের প্রধান সহর শ্রীনগরে একটি স্কুলের মাষ্টারী করেন; শ্রীনগর হইতে কেদারবদ্রি বেশী দূরে নয়, তাই তিনি তাহা দর্শন করিতে বাহির হইয়াছেন। স্ত্রীলোকটি একজন বিধবা। তিনি একরাত্রে একখানি কাপড় আর গামছা লইয়া হিমালয় লঙ্ঘন করিতে বাহির হইয়াছেন। দিনের বেলায় চটিতে রাঁধিয়া খান, এবং রাত্রে যেখানে দুয়েকজন স্ত্রীযাত্রী দেখেন তাহাদের কাছে গিয়া থাকেন। এইরূপে বাঙ্গালীর মুখ রক্ষাকারিনী বাঙ্গালী বিধবা ৺কেদারনাথ এবং বদ্রিনারায়ণকে দর্শন করিয়া, প্রায় তিনশত মাইল পদব্রজে হাঁটিয়া ফিরিয়া আসিতেছেন। আমরা দেখিলাম তাঁহার ব্রহ্মচর্য্যের উজ্জ্বল মুখ,হিন্দুস্ত্রীলোকের স্বাভাবিক অমায়িকতা, দয়া এবং সংযমের ভাব পূর্ণ,—একাকিনী পার্ব্বত্যপথে যেন বাঙ্গালীর নাম রক্ষার জন্য নির্ভীকচিত্তে চলিয়াছেন।

যাত্রীগণের অধিকাংশই দেখিলাম বৃদ্ধ। তা বলিয়া তাহাদের উদ্যমের কোন অভাব লক্ষিত হয় না। পার্ব্বত্য বায়ুর এমনি একটা গুণ আছে যে তাহা সেবনে আর শারিরীক ক্লান্তি আসে না। সেই বৃদ্ধেরা সটান্ তিন চারি শত মাইল চলিয়াছে, তবুও তাহাদের নয়ন উজ্জ্বল, মুখ প্রফুল্ল। যাত্রীদের মধ্যে প্রায় অর্দ্ধেক স্ত্রীলোক। বৃদ্ধাদের সংখ্যাই বেশী, অপেক্ষাকৃত অল্পবয়স্কাদের সংখ্যা কিছু কম। প্রবল ধর্ম্মবিশ্বাসই তাহাদিগকে আনন্দে সর্ব্বপ্রকার পথকষ্ট সহ্য করিতে সক্ষম করিয়াছে। আমরা দেখিয়াছি যে অনেক স্থলে স্ত্রীলোকরাই পুরুষ অপেক্ষা সমধিক-উৎসাহ সম্পন্না। হয়ত একস্থানে পুরুষেরা সকালবেলা হাটিয়া ১০।১২ মাইল গিয়া সেদিনের মত সেইখানেই অবস্থান করিতে লাগিল, স্ত্রীলোকেরা কিন্তু রুটি সেঁকিয়া খাইয়া পুনরায় হাসিতে হাসিতে চলিতে লাগিল। অথচ তাহাদের মুখে ক্লান্তির চিহ্নমাত্র নাই, সবটাই যেন আনন্দ, উৎফুল্লতা। অনেক স্থানে কোন পথ্যাবর্ত্তনকারিনী রমনী আমাদিগকে দেখিয়া সাদরে স্নেহের সহিত কেদারনাথের বা বদ্রিনারাণজীর প্রসাদ খাওয়াইয়া গিয়াছেন। ইঁহারা যেন স্নেহ, সেবা, পরোপকার এবং দয়ার আধার স্বরূপিনী। মাতৃভাবে ইঁহারা পরিপূর্ণ হইয়া রহিয়াছেন। ইঁহাদের জীবনের একমাত্র উদ্দেশ্য যেন —

"পরের কারণে স্বার্থে দিয়া বলি এজীবন মন সকলি দাও,
আর সুখ কোথাও কি আছে আপনার কথা ভুলিয়া যাও॥"

ইহারাই হিন্দুরমনী।

(ক্রমশঃ)

THE DAWN

AND

DAWN SOCIETY'S MAGAZINE.

(New Series.)

एकरूपेण वस्तितो योऽर्थः स परमार्थः।

That which is ever-permanent in one mode of Being is the TRUTH—Sankara.

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PART I: INDIANA.

THE BENGAL VILLAGE: Some Characteristic Features.

I.

THE *people* of Bengal all live in villages. Even the large towns are aggregations of villages, not greatly differing from single villages in character. There are 190 "towns" in Bengal which contain only 5 per cent. of the population. The villages make up the remaining 95. The number of villages in Bengal is about 263,658, counting each so-called town as only an over-grown village. Of these, 165,305 contain under 2000 souls; and 3066, over 2000.

The villages are distributed about three to every two square miles, everywhere—on plains, in valleys, among marshes, *on or in* rivers, in forests and on hill-tops. Life is in the open air. There, meals are taken, and people bathe. The women, when going to bathe do not hide their faces from the neighbours, though they would, from a stranger. Except to bathe, however, the women seldom leave their homesteads. Every one in the village knows about every one else's affairs.

II.

The fields of the village are spread around the inhabited portion, and vary in size from a tenth of an acre to several acres. Except rice-fields, which have ridges round them to retain the water, they have no very distinct boundaries, and are seldom fenced. The fields of each village are not in a ring fence, but are interspersed with those of the others. Inside the ordinary village, the ways between the

different homesteads are generally narrow, crooked and ill-kept lanes; while in the fields there are no kept roads at all. The villagers, in the normal state of peace and good-will which exists in a village, make the best of things, clubbing together to patch some place that has become very bad, getting out of one another's way as well as they can, and giving one another facilities to pass through homesteads and fields.

All the villages pay a road tax which is levied and paid by the landlords with the Land Revenue. Very little of this, however, comes near the village, which has, therefore, to depend upon the voluntary, and therefore fitful efforts of those concerned for such ways as the village has. Besides the loss it occasions, the want of well-kept and well-marked ways is a fruitful source of contention whenever, as must sometimes happen, the village is suffering from internal trouble.

Most of the recognised ways are only fit for men on foot or cattle to pass over, so that, except in the dry season after harvest, when the fields are open, no cart traffic is possible. Then loads have to be carried on men's heads, or on pack animals. Bridges are seldom found in a village, or embanked roads, so that if water or marsh is met with, it has to be waded; or if too deep for that, crossed in a boat. Even on cart roads, the track gets full of ruts and scours, and boulders, which are left till they get very bad; *and then*, if there is room, the track is changed. It is usually by such roads that access is found to the markets.

The Orissa famine in 1866 drew the attention of Government to the want of proper communications; and it was thought necessary to compel the people to pay for their roads. Cesses were imposed on the agricultural, *i.e.*, non-municipal communities—both landlords and tenants,—first, for the provision of roads, (Road-cess); and second, for public works of general utility and improvement (Public-works cess). The Government keeps in its own hands in each district the power to assess and collect the cess-demands from landlords. In the *spending* of the *road-cess* funds, District Committees were formed and were vested by law with responsibility for providing, out of their road-cess fund, all roads from the largest trunk-road to the smallest village street. One broad result of this policy has been to remove from the minds of landlords and tenants all sense of responsibility for the provision of roads of all sorts, great and small. This, which had been their customary duty, ceased to be such when they began to pay for taxes for the same purpose. In the meantime, the road fund has been diverted to a very appreciable extent to provide for urgent sanitary wants, such as

improvements in the supply of drinking water, provision for dispensaries in the district.

So far, the efforts of the authorities in the direction of getting the people to manage their local affairs have been confined to the 5 per cent. in municipal "towns"; but for the remaining 95 per cent. there are no local institutions. Throughout this great mass of over seventy million people in Bengal, all living in villages (more than 38,000 of which have over 500 inhabitants each; and of these, nearly 3,000 over 2,000 each), there are no legal means of raising a public fund for making a bridge, road, well or tank, or for clearing and repairing them. There is no local authority to preserve a right of way, or prevent a nuisance; not a scavenger or conservancy cart can be employed; not a street lamp set up or lighted, not a dispensary or school established by means of local taxation.

By the imposition of the road-cess, the Government has transferred to itself, or its delegate the District Board, from the landlords or tenants, responsibility for the roads of the country. The authorities have introduced a system on paper for providing roads of all kinds from main roads to village streets for the non-municipal population (66 millions) of the 42 Bengal districts where the cess is collected. But at the present day, not half the districts have a mile of district road in every six square miles; and there are seven districts in Bengal that have not a mile for every twelve square miles. This means that not that there is always a mile of road in each block of six or twelve square miles, but that there are blocks of a hundred or more square miles absolutely without roads, though they pay the rate, while their money is concentrated on other blocks remote from them.

To enable important works to be done, a system of concentration of funds was introduced on the understanding that a neighbourhood passed over in one year should get its turn in another. But this metalling of important main roads was undertaken as a policy in some districts in total forgetfulness, apparently, of the fact that the cost must be a recurring one. For, as programmes were gradually carried out, and the roads already constructed came to be used by the traffic which the facilities they gave brought into being, the renewal of wear and tear demanded an ever-increasing share of the fund. Therefore, some neighbourhoods enjoy good roads paying no more, while others paying no less, are without them. The district and metalled roads on which the Government congratulates the country in its Annual Resolutions, are to a great extent made possible by what may be called

a fraud on the neglected areas. The interests of the District Board are looked to, while village roads are neglected, because unlike drainage and embankment rates, the road cess, although imposed on special areas, is not intended for special works benefiting those areas. Before the days of the road-cess, the "toll" was employed for the improvement and maintenance of the *main* roads. Since that tax was introduced, it has been the policy of the Government to abolish "tolls" on all roads, main or other, and they are practically discontinued except where an occasional bridge or ferry comes in the line of a road. But the roadless condition of the interior of the province demands that the policy of "concentration of funds" in the interest of the main roads, at the cost of village roads, should be given up in favour of imposing the road-cess for special areas for special works benefiting such areas. While the maintenance of costly main roads in Bengal districts should be met out of revenue raised by *tolls* on such main roads. In a country where traffic is mostly in bulky articles, and has to go long distances by village roads, good village roads are a necessity which villagers cannot afford to do without. The absence of such roads, or a bad road instead of a good one, means that traffic must go on men's heads, or on pack bullocks, or on lightly laden carts, instead of on well-laden wheeled carts; and this, roughly speaking, doubles the cost of transport. And it is evident that the poorer the country, the less can it afford to do without them.

III.

There is a want of seriousness about the work of the village. The agriculturist and the artizan have their busy and their slack seasons. Festivals are many; but then, there is no Sunday. The amount of labour a man puts forth is limited by two main causes—in the case of the agriculturist, by the size of his holding, in that of the artisan, by the demand for his out-turn; and in the case of all, by the absence of a desire to accumulate. The pressure of the landlord and the creditor is needed to make men work.

There is a growing class of labourers for hire, though it is still but a small part of the population. Formerly, the labouring classes in the country-districts lived on starvation fare, being employed at convenience on low wages, by the better classes, and turned adrift in times of trouble, to sink or swim. Having nowhere to go to, they had to submit. Now the steady demand for labour from the tea-gardens, the factories, the railways, the coal-mines,—sanitary works in the town, and other private or public works, has opened up opportunities to all,

of steady employment at good wages, to exercise which many emigrate for good, and many more, for a time. Another effect of this is that local, *i.e.*, village employers have to treat the labourers better if they are to keep them at all; and altogether, the "dignity of labour" has been raised from its old, forlorn state. In the old times, the poor labourer of the village who had no land, was at the mercy of his landed neighbours. They sent for him when they needed him; he was generally in debt to some one, for whom he had to work when required, while in slack season, he starved. Credit he could not get, having no land to give as security. He was despised by all his neighbours, who thought it degrading to work for hire. But the demand for labour in the tea-gardens, mines, factories, and works has changed all this. Large numbers of these half-starved labourers have been drafted off to the industrial areas. Of those who remain, very large numbers emigrate to those areas during the *slack* months, and employers are obliged to treat their labourers well to prevent them from clearing out altogether. It is likely that large numbers of the migrating labourers will in time permanently settle near their work. How this movement will end, no one can tell. But it relieves the over-crowded ranks of agriculture, and thereby renders those engaged in that industry more efficient, besides supplying other industries with the labour they need. The moral change it represents is, as we have seen, a gradual breaking down of the contempt felt by the rural population for labour for hire, and the impression in their minds of a feeling of respect for labour.

Bengali as spoken by the Bengali—III.

(*Continued from page 60, Vol. I, No. 2. New Series.*)

We have seen in the last number that our Mahomedan countrymen have in use amongst them a literary dialect different in some respects from the standard literary dialect of Bengal, and that from the literary activity shown by this dialect as evidenced by the number of books published in it, and also on account of the large proportion of our countrymen who take pleasure is reading books written in it, this dialect has an importance quite its own and that it may be used as a means of imparting education to the masses of our countrymen. We will now study the peculiarities of the colloquial dialect of a very

markedly characteristic district of Bengal in which the Mahomedans predominate. At the last census, out of every 10,000 persons in the district of Backergunge, 3,115 were found to be Hindus, 6,829 Mahomedans, and 56 of other religions, and it is also a significant fact that the proportion of Mahomedans in the district is increasing.

The district of Backergunge lying in the delta between the Meghna which carries the united waters of the Ganges and the Brahmaputra to the sea and the Madhumati or Haringhata river which is a mouth of the Ganges, is of entirely alluvial formation and is intersected by innumerable rivers and water-channels.

The southern part of the district consisting partly of mainland and partly of island in the estuary of the Meghna, is covered over by extensive areas of forests and is peculiarly exposed to the dreadful cyclones which rising in the Bay of Bengal lay waste the whole country; and from time to time when an exceptionally strong south wind happens to coincide with the bore or tidal wave which sweeps up the Meghna at the time of the full and the new moon, storm-waves break over the country, drowning men and cattle and destroying crops and houses. Nor is the harm done by these storm-waves confined to the immediate loss which they cause. The inrush of salt water renders the water of the rivers undrinkable and the people have to resort to stagnant tanks and *beels*. This, and exposure inevitably lead to disastrous epidemics of cholera and other diseases. The worst of the recent calamities of this nature was in 1876, when a tidal wave submerged a great part of the district to a depth of from 10 to 45 feet. Nearly 74,000 persons in the Backergunge district alone were drowned and the cholera epidemic which followed carried off nearly 50,000 more. The proportion of Mahomedans in southern Backergunge is very large because when the process of colonisation of this part of the district commenced, the hardy Mahomedans soon outstripped the Hindus in the race for taking possession of this new land, and at the present time, the *chars* and islands are almost exclusively peopled by the Mahomedans who are rapidly extending cultivation in this direction and are constantly throwing out new colonies further and further into the jungles.

On the other hand, the northern part of Backergunge bordering on the district of Faridpur is full of swamps and marshes, much of which is still too low to be brought under the plough, but the process of reclamation is still going on by fresh deposits of silt brought down by the rivers, specially in the rainy season, when the whole district

goes under water. The Namasudras or the Chandals live in these swamps an almost amphibious life.

Between these two tracts, the marshy swamps in the north and the dense forests of the Sunderbans in the south, intervenes a strip of comparatively high land, where the population is as dense as in any other part of Bengal and is inhabited by many high-caste Hindus.

It is the seeming natural disadvantages described above, however, that have made Backergunge the granary of Bengal. There is not a spot arid or barren about the district, the land being everywhere most fertile, and the greater part of the district might well be described as one vast rice-field dotted over with clumps of trees and villages and cut up by innumerable water-courses. Here may the eyes rest upon extensive sheets of green rice spreading, without let or hindrance of hedge or wall, almost as far as the horizon. The long-stemmed winter-rice (*Aman*) is the main crop of the district and the water which it requires for its growth is plentiful.

On account of this abundance of rice, the staple food-grain of the Bengalis is rice, and owing to the comparatively favourable terms with their landlords, the ryots live generally in a state of plentiful ease and their condition is somewhat better than of people of the same class in other parts of Bengal. But the district is not to be regarded as a rich one, because the number of rich people in it is very small. "There the richest is poor and the poorest lives in abundance." It should not be imagined also that the peasantry of Backergunge have a very pleasant and merry time of it all the year round. The cultivator has to fight, on the one hand, against his standing enemies, the storm, the tide, and the bore, and on the other, against the wild denizens of the forest and the monsters of the sea and river. Nor is cultivation a very easy process with him. The *Aman* rice requires transplantation which is a very laborious process, and the ryot often homeward plods his weary way after his back has been almost broken from stooping for hours amidst mud and water and after having been drenched with rain two or three times in the course of the day. Then, he has to protect the crops from the crabs and the turtles from the rivers, and the pigs and other wild animals of the jungles.

This hard life and the constant fight against the elements combined with their comparatively prosperous condition, have made the peasants of Backergunge, an independence-loving, hardy, robust, and daring race of men. Though they are looked down upon by the Calcutta

cockney as Bangals*, yet it should be always remembered that these robust and energetic men supply us with food and are a glory to our country; that as regards independence, manliness and the sterner virtues of the human character, we have much to learn from these countrymen of ours. "The plenty," says Mr. Beveridge, "combined with the feeling of ownership and independence produced by the system of peasant properties, gives vigour and energy to their character." And again, 'it is to the credit of the ryots that they are so independent and so prepared to assert their rights without seeking the aid of the zemindars, but the circumstance certainly damages the criminal returns."

Such is a brief, running description of the character and surroundings of the people whose vernacular we are going to study, in however cursory a fashion. We hope we have aroused sufficient interest in the reader's mind in this people to enable him to inquire into the character of their vernacular dialect. We are going to give three specimens of this dialect. The first would be a poem which was published in a Barisal newspaper, entitled the Barisal *Hitaishi*, on the 26th November, 1897. It satirises the appointment of democratic assessors to try and decide criminal cases.

In order to excite the reader's interest at the very start, we will not give the original first, but its translation. The original and the glossary on particular words would came immediately after.

Translation.

A dialogue between Kalu and Dhalu with ploughs on their shoulders. *Kalu*—O brother sir, what am I to do? I am not an ordinary assessor (or I am assessor or something). Government has issued a summons that we with the Judge and the Magistrate are to decide the Sessions cases as a Panchayet. A great devil is on my back; is there any way out of this (difficulty)? With anxious thoughts, my brother, I have no sleep all night.

Dhalu:—Brother, what is your anxiety for that? God has given you this judgeship. Now, how many pleaders and muktears will fold their hands before you, and saying, 'your Honour, your Honour,' will

*"We find that to this day the Hindus of Western and Central Bengal look down upon the inhabitants of Eastern Bengal, and call them Bangals. This word, though it etymologically signifies an inhabitant of *Banga* i.e., Eastern Bengal has acquired an opprobrious signification and is used to mean a rough or bungling person, in which sense it is used by the people of Eastern Bengal themselves." The eastern-Bengal proverb 'বাঙ্গালের মাইর দুনিয়ার বাহির' the fight of a Bangal or uninitiated person is outside the world, *i.e.* quite irregular and unscientific.

they sing your praises in various ways! Now you will sit beside the judge on a chair. This is all good news, my brother, now we ask some sweetmeats of you. *Kalu*—Let ashes fall on the forehead of such good fortune. There is no use for such good fortune; if the time of cultivation passed away, what should I eat to save my life? We are but cultivating men, do we understand cases one cinder? Poor men without resource, our difficulty is to eat and live. This another difficulty has come on the top of all and a useless expenditure of money. Does this suit us? Fine folk understand the work of fine folk.*

Dialect of Backergunge District.

(From the Barisal Hitaishi of the 26th November 1891).

ছক্কানন্দ।

(কালু ও ধলুর হলস্কন্ধে কথোপকথন।)

কালু—ও মেয়াবাই হর্‌মু কেমন!
সোমোন দেছে গবর্ণমেণ্ডর,
সোসোনের মোহোর্দমা,
বরো হয়তান লাগ্‌জে পাছে,
বাব্‌নায় বাব্‌নায় মেয়াবাই,

ধলু—মেয়াবাই, বাব্‌না কি তায়?
এহোন হতো উহিল মোক্তার,
উজুর উজুর হরিয়া কতো,
এহোন তুমি জজের দারে,
বালো হংবাদ মেয়াবাই,

কালু—বালোর কপালে পরুক ছাই,
আলের জোবা গেলে বইয়া,
চাষা মানুষ মোরা বাই,
গরীব মানুষ অনুপায়,
হেইয়ার উপুর আরেক দায়,
আমার্‌গো কি ওয়া হাজে,

আচেচার না যেমোন তেমোন।
মোরা আর জজ মেজণ্ডর,
বিচার হর্‌মু পোঞ্চজনা।
এয়ার কি কোনো পোথ আছে!
হাঙ্গে রাইতে গুম নাই॥

আহিমগিরি দেছেন আল্লায়,
আত কচ্‌লাইবে তোমার দার,
গেংরি গাইবে নানা মতো।
ববা মেয়া মাচিয়ার পরে,
এহোন মোরা মিডাই চাই॥

অমোন বালোতে কাম নাই,
জান বাছামু কিবা খাইয়া,
মোহোর্দমার বুজি কি ছাই,
খাইয়া জান বাছান দায়;
হুদাহুদি পয়সা ব্যায়,
বদ্দোরের কাম বদ্দোরে বোজে॥

* মেয়াবাই—this word is used in addressing an elder brother or an equal as a mark of respect. It may be rendered by 'Brother sir' হর্‌মু—করমু, I shall do. আচেচার—assessor. সোমোন—summons. গবর্ণমেণ্ডর—Government. মোরা—আমরা, we. মেজণ্ডর—Magistrate. সোসোনের—of the Sessions. মোহোর্দমা—মোকদ্দমা, case. বরো—বড়, great. হয়তান—সয়তান, devil. লাগজে—লাগিয়াছে, has set itself. এয়ার—ইহার, of it. পোথ—পথ, path. বাব্‌না—ভাবনা, thought. হাঙ্গে—the whole. গুম—ঘুম, sleep. আহিমগিরি—হাকিমগিরি, judgeship. এহোন—এখন, now. আত—হাত, hands. ব চ্‌লাইবে—will fold. দার—ধার, before or near. উজুর—হুজুর, your honour. হরিয়া—করিয়া, doing. গেংরি—ঘেংরি, praise. ববা—বসিবা, will sit. মাচিয়া chair. পরে—উপরে, upon. বালো—ভাল, good. হংবাদ—সংবাদ, news. মিডাই—মিঠাই, sweetmeats. আলের—হালের, of the plough. জোবা—time. বইয়া—বহিয়া, pass. জান—life. বাছামু—বাঁচাইব, shall save. বাই—ভাই, brother. হেইয়ার—তাহার, of that. হুদাহুদি—for nothing. ওয়া—উহা, that. হাজে—সাজে, suit. বদ্দোর—ভদ্র, gentle folk.

Different Types of existing Technical or Industrial Schools in India.

Whatever may be the best definition of Technical Education, there seems no doubt that in this country it has in nineteen cases out of twenty come to mean the teaching of carpentry and smithy work to boys who have no in intention either to become carpenters and blacksmiths, or to engage in any manual occupation whatever. Why there is so much anxiety to increase the numbers of carpenters or blacksmiths (whether they be wanted or not in the locality), is not easy to discover. Some give as a reason that because exercises in wood and metal are so much employed in Europe as an educational method, therefore, carpentry and smithy work are the most proper trades to teach; some, that missionaries and school-masters find the trades easier to deal with than any others; and some again, that the out-turn is less difficult to sell than anything else.

I.—The most Favourite Type of Industrial Schools.

Thus, we have the *first or the most favourite type* of Industrial Schools in India. This type may be said to have been founded by the Missionaries, but has been more or less copied in most of the Industrial Schools established by official authority. They are mostly aided schools (chiefly mission) in Bombay, Madras, Upper Provinces, and Central Provinces. In schools of this class a good deal of literary education is given at the same time that *minor* trades, of which the most important are carpentry and smithy work are taught. Almost universally "things" are made for the market, their sale providing as far as possible for the maintenance of the school. The existence of this type of schools, is chiefly due to missionary enterprise, as the boys attending them are chiefly orphans or Christians without any family connections, who could train them in any industrial school Indian industries being at present in the hand of certain castes, it is difficult for those outside the castes to learn a trade except through the agency of industrial schools of some kind. The largest number of schools of the first type is naturally found in Madras, where there are more missionaries than in any other province and they are intended for the benefit of the Native Indian Christian community.

Boys trained in the above type of schools unless these are under the management of exceptionally able Missionaries, seldom on leaving school, adopt the trades they are taught. The method of instruction is faulty, the boys being taught by a salaried artizan who has no

personal interest in the success of the work turned out, while the literary education is too advanced for those who, it is meant, should follow a manual occupation. These schools having a double object in view as a rule fail to achieve success in either branch of the work. In the opinion of many good judges, the failure of our technical schools and the imperfection of some of our higher technical institutions is due to an impossible attempt to accomplish a double object—the manufacture of a scholar on the one hand and the creation of a craftsman or of a professional on the other. A fall, as always "lies between two stools," and both scholars and craftsman are manufactured badly.

Taking a broad, general view of the situation, we may divide people following some calling into nine different classes :—

(a) Workmen in large establishments. (b) Industrial Artizans; (c) Artizans of higher class in large establishments; (d) Cultivators; (e) Landowners; (f) Government officials; (g) Those destined for higher technical professions; (h) for commercial professions; (i) for literary professions. We proceed to consider these classes separately, with reference to the question of a course of literary education for them.

(*a*) For workingmen or artizans of the lower class in such establishments as railway workshops, foundries, etc., no *literary* instruction is demanded—only in Madras (where the education of the masses has reached a higher level than elsewhere), at Lahore, and at Cawnpore, is the contrary view pressed by the railway authorities.

(*b*) Industrial Artizans, *i. e.*, Artizans themselves carrying on special industries, require little or no literary education. School instruction may be limited to the three R's., (reading, writing and arithmetic), mechanical drawing, and educational hand-work. Only in the case of *Art* industries, need instruction in drawing and medelling be *specialised.*

(*c*) For artizans of a higher class in workshops, in foundries, little literary education is demanded,—drawing is the chief subject in which instruction is asked for. In most cases, adult classes in evening schools will meet requirements. For boys, *educational hand-work* (*i.e.*, a series of graduated exercises in handicrafts and in the use of tools, which includes all that is understood by *hand-and-eye* training for purely educational purposes) and manual training should be made compulsory.

(*d*) For the cultivating classes, the lowest form of literary education is required compatible with such training of their faculties as will enable them to grasp the meaning of agricultural improvements offered

to them and to protect themselves against the landlord, the money-lender and the Government official.

(*e*) Landowners.—A special course of instruction should be opened for those who intend to spend their life in the administration of their estates.

(*f*) Government officials.—For some classes of Government officials a specialised education is desirable.

(*g*) For those destined for high technical professions some provision has been made in almost all provinces by a bifurcation in the high schools which provide for a literary course and a science course, each leading to a different University degree.

(*h*) For those who intend to join a commercial calling, Commercial Schools or a Commercial Course in selected schools are in some provinces provided in important towns.

It will thus appear that industrial artizans need far more instruction in drawing and manual exercises (in special schools) than literary education (in the ordinary schools), so that it may very well be stated that technical education should *in India* be held to mean the teaching of everything that is not or ought not to be, taught in the ordinary (*i. e.*, literary) schools. And the failure of the Mission Industrial Schools (whose object is two-fold, literary and technical) is traceable to the non-recognition of the principle above stated.

Passing from this somewhat lengthy digression, we proceed to consider a variety of the first type of our industrial schools, which is to be found in the City of Madras and under Mahomedan management—that of the Association called *Anjaman-Islamia*. It has for its object the improvement of the condition of the indigent Mahomedans inhabiting one of the quarters of the city. The pupils are taught to read, write and draw, and also spend a considerable portion of each day in workshops attached to the school. There they learn carpentry, carpet-weaving, embroidery, and cabinet-making. The goods turned out are exposed for sale in a shop opened for the purpose in one of the principal streets, and orders are executed for the outside public. The Society receives from the Education Department considerable grants for teachers' salaries and the contingent expenditure: and also capitation grants for pupils who pass the prescribed standards of general education and industrial proficiency. Cheap breakfasts and dinners are provided for the boys, and they also receive small sums in the form of daily wages. The object of the institution is to bring up the pupils as practical workmen in a particular trade. There are serious difficu-

ties, however, attending a commercial enterprise of this kind. Goods are not always readily sold, and stock accumulates. Undesirable competition with private traders is set up, and as the work of beginners is often defective, paid workmen have often to be entertained in excess of the number required as instructors. (*Extract from Report of the Committee on Technical Education, North-Western Provinces and Oude.*)

II.—A Second Type of Industrial Schools.

A second type of Industrial Schools all confined to Bombay (some 12 in number) is what is known as Manual Work Schools which prepare boys by manual exercises for manual occupations. One chief difference between this and the first type of schools is that the essential features of the education given in the former is that *no* attempt is made to manufacture on commercial principles. The scheme is to require the boys to bring from the literary schools a certificate of having passed a given standard, and *then* to give, during a three years' course, instruction in (*a*) drawing which reaches a fairly high artistic level, (*b*) instruction in a graduated series of "manual exercises" in carpentry and iron-work, which towards the end are of a somewhat elaborate character; and (*c*) in the practical use of tools in a workshop. The literary standard required is the fifth primary, which is too high for the artizan and too low for superior positions. No teaching of trade is given; while the uses of tools are taught in the neighbouring municipal workshops for an hour or two a day.

In this type of Industrial Schools, all confined to Bombay, the design is to train the sons of artizans for manual occupations, to turn out first class carpenters and blacksmiths. But the actual result shows that with negligible exceptions, none of the boys take to manual occupations. The real objection to these schools is that both literary and drawing instructions seem too advanced for working artizans, while the general education is too low for higher employments. Thus, it is felt that the three years' special instruction in these Bombay schools, is an interruption to the *general* educational course; for boys who are usually turned out from these Schools at the age of 13 or 14 must or ought to continue their general education, until old enough for employment, *unless they at once adopt a manual trade as apprentices.* They are able, however, to find better employment as draftsmen, workshop overseers, and so on.

There are three other types of Industrial Schools in India which require separate treatment. They are (1) *Special Schools for training*

artizans in foundries, workshops, &c. The only Government School of the kind in India is at Lahore. (2) *Schools for training higher class employees.* (3) *Special Trade Schools giving no literary instruction: e.g.,* Sericulture School in Bengal; Rurki College Industrial Class; Art Schools in Madras, Bombay and Bengal; Aluminum School in Madras (now made over to a Company).

Cities and Towns of India.

In India, many places are named towns, which, according to the idea of a town accepted in the West are no towns at all, but which are in reality merely overgrown *villages.* "In the Province of Bengal," says Mr. Gait, I. C. S., Census Commissioner for Bengal, "out of every hundred persons, 95 live in villages, and many even of the so-called towns are merely overgrown villeges." What then *truly* distinguishes a town from a village? One general way of distinguishing towns from villages is to remember that in a town, the inhabitant must live mostly by non-agricultural occupations, while in villages, the main occupation of the villagers is agricultural. But this, as we shall presently see, is only a very crude, a very general way of looking at the matter. But still the distinction is important for our purpose. Judged by the standard, every Municipality in India is a town, for in a municipality, people mostly live by non-agricultural pursuits. And when a municipality desires to extend its area by bringing new areas under its operation, the rule is that this cannot be done useless it could be shown that an adequate proportion of the inhabitants of the new areas earn their livelihood by non-agricultural occupations. For the same reason, a cantonment can never be a village, it can be either a town or a *city, which must be far larger than a town.* And generally speaking, but still following the same test, it has been laid down in India that every continuous collection of houses, permanently inhabited by not less than 5000 persons may be treated as a town.

The question arises, why should there be people congregating in towns? We are trying to understand the phenomenon as we find it in India. If we understand this, we should soon find how or why some Indian towns are decaying, while others are rising in importance, and

some others are remaining stationary. And then we shall be able to discover what is the true test for a town.

We will first of all compare two Burmese towns, Rangoon with Mandalay. Mandalay is decadent, Rangoon is rising. The former is an old town, the latter a new one, growing very rapidly. Mandalay was the capital of the Burmese Kings, and Rangoon is the commercial centre of Burma. We generally notice that the older towns usually owed their origin to the presence of a native Indian Court and its entourage, and that they have very few industries (which are also usually decaying), while the new towns are industrial centres. Let us now compare Mandalay in Burma with Burdwan in Bengal. The whole district of Mandalay is thickly strewn with the old capitals of the Kings of Ava, and half the people dwell in towns. These towns are not towns proper, they are not industrial towns, but they may very well be designated as court-towns, because they owed their existence to the native Indian Courts in those places. But the town of Burdwan is not decaying like Mandalay, but it is neither growing. It owes its position as a town as the head-quarters of the district of Burdwan, as the head-quarters of Burdwan Raj, and also as a railway centre. But it has no special industries, and the population has grown but little of late years. Thus, Mandalay is an instance of a *decadent* town, Rangoon of a *progressive* ; and Burdwan of an *unprogressive, or stationary* town. Let us now look at Assansol and Ranigunge both very near Burdwan, which are both progressive towns. They are new industrial towns and owe their development to the neighbourhood of the coal mines. Ranigunge has besides large pottery works and is one of the busiest places in Bengal, while Assansol is an important railway junction. The railway, it is also evident, is a very important factor in the making of towns. Before the days of the railways, Kalna and Katwa both situate on the river Ganges (Bhagirathi) enjoyed an extensive trade and were prosperous towns. The river then was the only great carrier of trade, and both the above towns were favourably situated in that respect. But the railway has diverted their trade to places through which it has passed, and the prosperity of both Kalna and Katwa have long been waning. Better or superior means of communication, thus play a great part in the making of new towns. Thus, we very easily understand the intensely *rural* character of remote, outlying tracts, where the means of communication are necessarily very poor and where consequently, there is little *trade*.

Let us now turn our attention to some more of the *new* towns of Bengal which owe their rise to some local industry. Many of our readers have hardly heard the name of *Bhadreswar*, though there are few who do not know Hooghly, the head-quarters of the Hooghly district. But Hooghly (including Chinsura) is decadent, having no industries; while Bhadreswar which has a local jute-mill is growing. Another and more important town than Bhadreswar is Serampore in the same district, because it contains *many* important mills, having added 44 per cent. to its population in the first ten years (1881--1891) and another 24 per cent in the succeeding decade (1891—1901). But Howrah city in the district of Howrah is an industrial town, showing a remarkable development, and is now, next to Calcutta, the largest in the Province of Bengal. It is of entirely modern growth. In 1875 it was a small *village* held by one Mr. Lovett who found it so unprofitable that he petitioned to be allowed to relinquish it. The population of the town has increased by nearly 88 per cent. since 1872; and by 35 per cent. during the decade, 1891—1901. Howrah, however, is more than a town, it is a city, being the 18th city in the whole of the Indian Europe. According to general statistical usage, a city is regarded as a place with at least one lakh of inhabitants. Judged by this standard, there are only 29 cities in the whole of India with an aggregate population of only 66 lakhs, and Howrah is 18th on the list. Judged by the same standard, Delhi, Cawnpore, Agra, Ahmedabad, Nagpur all are *cities;* but Peshawar, Dacca, Jubbulpore, Multan, Sholapar, Hyderabad (Sind), Hublii Coconda are all *towns*. Calcutta, Bombay, Madras, Hyderabad, Lucknow, Rangoon and Benares are the first seven cities of the Empire, judged only by the standard of population. But the true test of a city lies in its being an industrial or a trade centre, and in the rapid growth of its population due to that fact. Thus, judged by the above standard, Mandalay can never aspire to the title of a city, as it never has been an industrial city; but still judged by the standard of population, it is the 13th city in the Empire, while Rangoon the commercial capital of Burma is a true industrial city. Rangoon is rapidly progressing, while Mandalay is not even stationary but decadent. Rangoon as a future before it; while Mandalay can only look back upon its past. We have seen that Howrah has risen from extremely insignificant beginnings to its present proud position of a rapidly progessive, industrial city with a future before it like Rangoon and other great industrial centres. In Howrah, (which stretches for nearly seven miles) along the banks of the Hooghly, there has been a continuous development of various large industries conduct-

ed according to European methods, of which the rope-works at Ghuseri and Shalimar, founded a century ago, are probably the oldest. Then followed iron-foundries and engineering works; and then the rise of the Jute and Cotton spinning industries, until at the present time there are no less than forty registered factories working within the municipal limits of Howrah. And the rapid expansion of population from 84 thousand in 1872 to 158 thousand,—an increase of about 88 per cent.—is due almost entirely to the great industrial development that has taken place.

The truth of the point we are trying to impress upon the reader *viz*, that industrial towns are the only towns proper, because they are progressive and that the rest are either merely overgrown villages or ancient court-capitals (which are either decadent or stationary),—is clear also from the histories of other towns either in Bengal or other parts of India. As the ignorance on subjects like this among educated young men is great, we make no scruple in bringing forward further illustrations. We shall content, however, with simply referring to some of the smaller industrial towns in Bengal before passing to the consideration of the great towns, which are not towns proper but great cities like Calcutta, Bombay, &c. Sirajgunje which boasts of a flourishing jute mart is the largest town in North Bengal. In East Bengal, the great historic town of Dacca deserves, however, more than a passing notice. Dacca was a flourshing city long before the days of British rule, and for many years it was the capital of the Nawabs. It was subsequently the emporium of the well-known muslins which were greatly in demand in Europe, and especially in France. In 1800, it was estimated to have a population of 2 lakhs. Its prosperity was seriously affected by the French wars, and its population fell to a little over one lakh. The place continued to decline, and an enumeration effected in 1830 disclosed a population of only 67 thousand. In 1872 when the growth of the jute-trade had begun to cause a revival, the number of inhabitants increased by two thousand. The town has grown steadily since that date and has now a population of over 90 thousand. Another important but a quite modern town in East Bengal is Narayanjanj whose rate of progress has been much more rapid than that of Dacca; and it owes this progress, entirely to trade and industrial developments. The most flourishing town in the district of Backergunje in East Bengal is *not* Barisal (which is a progressive town), but Jhalakuti which is one of the largest marts in East Bengal. It is no doubt a small town, but it shows a very rapid *rate of expansion*. In Tippera in East Bengal,—a very rising town, more progressive

perhaps than Comilla which is also progressive, having grown in population by more than 30 per cent.—is Chandpur which is a branch terminus of the railway, a port for river steamers, and the local head-quarters of the jute-trade. Of the larger Bihar towns, Bhagalpur alone is progressive, it having grown steadily since 1872. This is due mainly to the great development of the export trade in agricultural produce which has led to the opening of a second railway station, and to a great expansion of the accommodation provided for goods. In Chota Nagpur, the town of Purulia shows a rapid increase in population of 42 per cent.; which is due mainly to the opening of the railway and the growth of the coolie-recruiting business. Summarising our results for Bengal, we may say that East Bengal is most prosperous; next comes Central Bengal, next, West Bengal; next, North Bengal and Chota Nagpur (where the progress is normal), next Bihar (where the urban population is either stationary or decadent). The progress of Orissa is fictitious, being due mainly to the crowd of pilgrims collected at Puri in connection with its religious festival. The most progressive towns in East Bengal are, as we have seen, those connected with the export trade in jute. The high rate of increase in Central Bengal is due to the expansion of Calcutta and the modern industrial towns on the banks of the Hooghly. In other parts of the tract, the old native industries have ceased to be profitable, and the town-population is declining. West-Bengal also owes its high position to the rapid expansion of new industries fostered by *European* capital in Howrah and its environs, and at Raniganj and Assansol. The older towns show no tendency to grow. Throughout Bihar, there is no real sign of progress, save only in Bhagalpur and one or two smaller towns that owe their prosperity to the construction of new lines of railway. Few of the other towns contain any of the elements that make for real progress, and many of the towns have suffered by the diversion of the traffic from the rivers to the railway.

In India, generally, the population living in towns and cities is small; and in respect of such urban population, the Province of Bengal falls behind every other Province of India. Bengal is a distinctly agricultural country and many of its so-called towns are merely overgrown villages. In Madras, the Punjab and the United Provinces, the people who live in towns are more than *twice* as numerous (in proportion to the total population) as those in Bengal; and in Bombay (excluding Sind) they are nearly four times. Bengal is also poor in large *cities*. Calcutta, of course, is the largest city in India, but Howrah stands eighteenth on the list. Thus, we find that Lucknow,

Benares, Cawnpore, Agra and Allahabad in the United Provinces of Agra and Oudh surpass Howrah in population; while in the Punjab, similarly, its population is exceeded by that of Delhi, of Lahore and of Amritsar. In Burma, again, Rangoon and Mandalay; and in Bombay, Bombay and Ahmedabad, surpass it in the same way. And in the native Indian States, we find its population exceeded by *cities* like Bangalore, Jaipur and Hyderabad. Thus, taking a general, bird's-eye-view of the whole, we see that Bengal is of all the Indian provinces the most distinctly agricultural; and although boasting of the first city in the Empire, it is nevertheless very poor in respect of large cities, compared to the other Provinces of India

We have remarked that the urban population in India, generally, is very small compared to what we find in the West. In England, nearly a third of the population is massed in cities (a *city* being understood, according to general statistical usage, to be a place with at least one lakh of inhabitants); in Germany a sixth; and in France more than a seventh. It must be remembered, however, that even in Europe, the growth of cities is comparatively recent, and that a hundred years ago, the three countries mentioned above had, between them, only *seven* cities with a combined population less than a third as great as that of the Indian cities at the present time. The concentration in big towns which has since taken place is due entirely to the development of trade and large industries, for which the nineteenth century was remarkable in Europe; and it is possible that the industrial and commercial awakening of India, of which the first signs are already apparent, may result in a marked increase in its city population, at no very distant date.

Bengalis in Tibet.

It is often charged against the inhabitants of Bengal that they are a race soft and mild, that effeminacy and not hardihood is their characteristic and that they are averse to any work requiring manliness, courage, and contempt of danger. Fortunately, however, for Bengal, modern researches have proved that Bengali enterprise furnished a royal family to Ceylon and planted a prosperous colony there. In the present article we will show that the inaccessible mountain ranges to the north of his

country did not prove a greater barrier to the spirit of adventure of the Bengali than did the roaring sea to the south.

Tibetan works which have lately been translated into Engish show that the introduction of the religion of Buddha into Tibet and the institution of the present form of Church government in that country were mainly the work of Pandits from Bengal. "It is mentioned in the historical and legendary works of Tibet, that most of the Lamas, who now appear there as incarnate beings, formerly belonged to India, and particularly to Bengal. The Dalai Lama, the supreme hierarch and sovereign ruler of Tibet, had appeared in his previous existence, first as the son of the king of Bengal, and then twice as his lineal descendants distinguished for charity and self-abnegation. The Tashi Lama in his two previous births is said to have appeared in Bengal as the sage Acharyya Abhayakara Gupta and Sumatikriti. It is owing to these circumstances that the name of Bengal is revered all over Tibet and Mongolia, where the Lamas connect its name with the respectful expression of *Sriyukta*—possessed of noble virtues. During the reign of the Pala dynasty which extended over three centuries, Bengal rose to glorious eminence both in learning and military achievements. We are told by a Tibetan historian of the eleventh century, whose work was stereotyped on wooden blocks about 1035 A. D. that King Deva Pala who ruled at Gaur annexed Magadha and Varendra to his territories with the help of troops, drawn from Bengal.

The Bengalis of that time were distinguished for their learning, bravery and high character. They had many perfections which their descendants have not inherited. In Tibet, the name of a Bengali Acharya is never written without the expression *D.* Pal-arhunsum Tshog, meaning noble, and possessed of perfections, *i. e.*, *Sriyukta* in Sanskrit. The higher class Tibetans of the interior and the Great Lamas still do not know that the Bengalis address themselves by the title of *Babu*, which is a Mahomedan title meaning an "idle, rich man." The common people there believe that those Bengalis, who are called *Babus*, are in fact Mahomedans."*

A brief review of the history of the introduction of Buddhism into Tibet or Bhote, as it is called in India, will make us acquainted with some of the greatest sages of our country, create in us a respect for our mother-land and impart to us self-respect and confidence in our-

* *Vide* Lecture delivered by Rai Bahadur Sarat Chandra Das, C.I.E., at a meeting of the Buddhist Text Society on the 26th January, 1893.

selves. We shall see that even in our own time there are 'hardy sons of soft Bengal' who are no less ready to defy danger and difficulty incident to crossing the snow-bound Himalayas than the members of any other nationality on earth.

It is said that the torch of Buddhism was first lighted in Tibet in the first half of the 7th century A. D. by two princesses, warm and devout Buddhists both—one, Bhrikuti, daughter of the Nepal King Amsuvarman, and the other, Princess Wencheng of the Imperial House of China—who after their marriage with the King Srou Sau Gampo of Tibet speedily brought about the conversion of their royal consort, and thus planted the germ of Buddhism on Tibetan soil. But the spark thus kindled by these royal ladies could not effectively dispel the barbaric darkness of the older form of religion known as the *Bon* which held a firm sway over the minds of the Tibetans.

About a century later, Santi Raks ita, a native of Gaur (Bengal) who was the spiritual teacher of the king of Magadha and the high-priest of the world-renowned manastery of Nalanda, the Oxford of Buddhist India, was invited by the king of Tibet to introduce the religion of Buddha in his country. Under his advice, the sage Guru Padma Sambhava* then residing in Nalanda, was also brought to Tibet and the two together instituted the peculiar form of monastic system known as Lamaism. Acharya Bodhisattva, under which name Santi Rakshita is reverenced in Tibet, was made the hierarch and attended to the moral regulation and discipline of the Church while his eminent colleague, Guru Padma Sambhava took charge of the Tantrika part of the Buddhist liturgy.§

Many pandits from Bengal were subsequently invited to Tibet and employed in translating Sanskrit works into Tibetan. In course of time, however, impurities and corruptions attacked the pure religion thus introduced by the Indian sages, and to restore the religion to its pristine purity and vigour, the eminent sage Atisa, more widely known as 'Dipankara Jnana Sri, the name given by his Guru, was invited by the Tibetan king in 1038 A. D. He was born in the year 980 A.D. in the royal family of Gaur at Vikrampur 'in *Bângálà*, a country lying to the east of Vajrâsava' (Budh Gaya). After finishing his education in India he proceeded

* Acharya Padma Sambhava is said to be the brother-in-law of Santi Rakshita and a native of *Udyân* which is identified by some with the country about Ghazni to the N. W. of Kashmir. Others maintain that Padmashambvava was a Bengali like Santi Rakshita.

§. *Vide* The Buddhism of Tibet by Col. Waddell, page 26 and Journal of the Buddhist Text Society, Vol. I, Par 1.

in a ship in the company of some merchants to Suvarna Dipa (Sudharmanagar in Pegu, now called Thaton) to take lessons from a celebrated sage and on his way back he visited Ceylon. On his return he was unanimously acknowleged to be the chief of all the pandits of Magadha, then the principal seat of Buddhism, and at the request of king Naya Pala he accepted the see of the High Priest of the monastery of Vikramsitá. His fame spread far and wide and when King Lha Lama of Tibet sent a mission to bring the greatest pandit in India to reform the religion of his country, no worthier man could be found for the task than Atisa. Tibetan books relate how mission after mission sent by the Tibetan kings failed to induce the great sage to visit their country, how rich presents whether of solid bars of gold or costly jewellery, could not tempt him to leave his work in India and how at last he yielded to their earnest importunities and crossing the Himalayas received a most cordial reception from both prince and people of Tibet.

He preached the profound doctrine of the Mahâyâna school of Buddhism to the ignorant and misguided lamas of Tibet, taught them the right practice of the Buddhist doctrines by both example and precept, and purified the religion of the country by purging it of all the heretic and foreign elements that tarnished it. He instituted the reformed sect of Kadapá and his chief disciple, Bromton, became the first grand hierarch of this new sect which changed its title three and a half centuries later to Gelugpá or 'The Virtuous Order,' and is now the dominant sect of Tibet and the established church of the country. In a short time after its institution, this new sect eclipsed all the others and obtained the priest-kingship of Tibet which it still retains to this day.* He wrote many works on the principles and cult of the general and esoteric branches of Buddhism, among which Bodhipatha Pradipa is pre-eminent. After a residence of twelve years in Tibet, during which he visited all the important cities and holy sites of the country, devoting himself assiduously to the preaching of the holy faith of Buddha throughout the length and breadth of the country, Atisa died at Nethan near Lhassa at the age of seventy-two. "Never since the death of Upa Gupta, the spiritual instructor of Asoka, were the labours of any solitary Buddhist teacher crowned with such brilliant results in converting a foreign nation as those of this illustrious son of Bengal. He is remembered with deep veneration all over high Asia or wherever the Buddhism of Tibet prevails."†

* *Vide* 'Buddhism in Tibet'—page 38.

† Journal of the Buddhist Text Society of India, Vol. 1, Ph. 1, page 38.

Coming back to our own times if gives us no little pleasure and pride to find that it is a Bengali who penetrating into the sacred headquarters of the religion built up eight and a half centuries ago by his countrymen, has, for the first time, published its mysteries to the modern, civilised world. The great explorer, Rai Bahadur Sarat Chandra Das, C.I.E., has shown what a Bengali, stigmatised as he is with the brand of softness and effeminacy, is capable of doing, and the youth of Bengal can do no better than study the life and work of this illustrious countryman of theirs.

Babu Sarat Chandra Das was born in the year 1849 A. D. in the village of Chakrashalar Alampur, of a respectable Vaidya family. "From his boyhood," says his brother, Babu Nobin Chandra Das, "Sarat Chandra evinced that firm determination and love of peril for its own sake, in which is to be found the clue to his success in after life."* He was educated at the Presidency College, Calcutta, and the natural bent of his mind led him to join the Engineering Class of that College. Ill health, however, forced him to go to Darjeeling before he could complete his studies, and while there, in 1874, he was appointed the Head Master of the Bhutia Boarding School at the instance of the late Mr. C. B. Clarke. The circumstances under which his first journey across the Himalayas was undertaken, have been given in the folloing prefatory note added by Sir A. Croft, then Director of Public Instruction, Bengal, to the narrative of the journey which was first printed as a Government Report in 1881,

[*To be concluded*]

The Indian People of the Himalayas.

[*Continued from page 34, Vol. I (New Series)*].

We have, in the last number, studied some of the characteristics of the Mishmis, Abors and Mîris living on the north-eastern frontier of our country, and we have seen that they possess traits of character worthy of imitation by ourselves. We will now pass on to the remaining two (*viz.*, the Daphlas and the Akas) of the five tribes inhabiting these regions. We will also attempt to get an idea of the manners and customs of all these tribes, their rules of warfare and systems of government, their language and social habits and their religious beliefs and marriage regulations, and we will find that the knowledge thus acquired of these rude but *manly* and *independence-loving* countrymen of ours will extend our sympathies and increase our feelings of brotherliness for them.

* Introduction to "Indian Pandits in the Land of Snow." Edited by Babu Nobin Chandra Das.

As regards their diet, they are not very particular about it. They eat the vegetable produce of their native hills as well as the flesh of the animals living in them. The elephant, rhinoceros, hog, buffalo, kid, or deer, or the ducks and fowls, all are eaten by them, but they abhor the use of beef. Milk as an article of diet is also not much relished by them. Most of the tribes and especially the Abors are hospitable and even social. "Their feasts are frequent, and all their associates are invited to partake of the good cheer; the host is in his turn a guest at the next feast, and thus a reciprocity of entertainment is ensured. Nor are the hospitable rites allowed to be forgotten. The skull of every animal that has graced the board, is hung up as a record in the hall of the entertainer. He who has the best-stocked Golgotha is looked upon as the man of the greatest wealth and liberality; and when he dies, the whole smoke dried collection of many years is piled upon his grave as a monument of his riches and a memorial of his worth."* This bony memorial shows the simplicity of these children of nature and is not to be ridiculed, because if we turn our gaze upon ourselves, how few of us, do we find, are able to show a better record of their life-work than that they have eaten and slept? A whole life-time is not unoften passed in no higher work than that of finding out the means for keeping up the body.†

Next, let us see what ideas these rude people possess about God and a future life. Some of the more advanced tribes believe in a future state and acknowlege a Supreme Being who, however, is not worshipped. There is a belief amongst all the tribes in sylvan deities; a spirit is also made responsible for every form of evil that flesh is heir to, and the only treatment attempted of an illness consists of a sacrifice to its particular deity. The remarks of Rev. C. H. Hesselmeyer about the religious ideas of the Akas apply equally to the other tribes also. "The Aka," he says, "has no written Sastras or religious books of any kind, it is true; he has no system of

* A Descriptive Account of Assam by Wm. Robinson—Page 362.

† In this connection we may not inaptly compare the memorial composed by Herr Von Teufelsdroch for a German noble:—"Here lies Philip Zaedarm, surnamed the Great, Count of Zaedarm, of the Imperial Council, Knight of the Golden Fleece, of the Garter, and also of the Black Vulture. Who, while he lived under the moon, destroyed 5,000 partridges with lead: Of manifold victuals a hundred million hundred-weights, through himself and through his servants, four-footed or two-footed, not without clamour consuming, he openly converted into soil. Now resting from his labour, his works follow him. If you seek his monument, look at the dunghill. Began (as given) finished (as given)."—Carlyle's Sartor Resartus.

religion and know nothing of caste. But the Aka fears the high mountains which tower aloft over his dwelling and from the snow-clad sides of which leaps the thundering avalanche, he fears the roaring torrents of the deep glen which interposes between him and his friends beyond ; and he fears the dark and dense jungles in which his cattle lost their way.

The dark and threatening powers of Nature he invests with supernatural attributes. They are his gods.* The Tagi Raja, mentioned before, on his return from his forced visit to Gauhatty, introduced the worship of Hari among his people.

We may now examine the rules about marriage of these people, and we will find that in this respect we may deduce useful lessons from them. The Padam Abors marry only a single wife and treat her with singular consideration, which may well be imitated by more civilised people. They have to pay a price for the bride, but it consists of a few dried squirrels only. Polygamy is practised by the other tribes. Marriage is with them a matter of buying and selling, the price ranging from a thigh to a bonus of twenty oxen and mithunes or more, and there is no limit to the number of wives a man may possess except his power to purchase. Some of the chiefs have as many as a score of wives and at the death of a chief, his son or heir becomes the husband of all the women except his mother. But on account of the heavy price required for a bride, hardly any one but a chief can afford to possess more than one wife. The following story narrated by Col. Dalton shows that polyandry is prevalent to some extent among the Daphlas. He writes. 'A very pretty girl once came into the station of Lakhmipur, threw herself at my feet and in most poetical language asked to give her protection. She was the daughter of a chief and was sought in marriage and promised to a peer of her who had many wives. She would not submit to be one of many, and besides she loved, and she eloped with her beloved. This was interesting and romantic. She was at the time in a very coarse travelling dress, but assured of protection she took fresh apparel and ornaments from her basket and proceeded to array herself, and very pretty she looked as she combed and plaited her long hair and completed her toilet. In the meantime, I had sent for the beloved who had kept in the background, and alas! how the romance was dispelled when a dual appeared ! She had eloped with two young men ! "

Civilisation, it may be observed in passing, has effected very little improvement in this matter of marriage which is no less a matter of bar-

* Journal of the Asiatic Society of Bengal vol. xxxvii, page 197.

gain and sale among ourselves than amongst these so-called barbarous neighbours of ours. Amongst the lower castes, in Bengal, the general rule is that a man has to pay for his bride and the sum demanded is often not a very small one ; while among the higher castes, the order of things has been quite reversed, the bride has lost in value, but at the same time the bridegroom has acquired a price, and at present in our country, the price of a bridegroom has run up so high in the matrimonial market (where the degree of B. A. is a very valuable asset), that the birth of a daughter is not welcomed by many, and the father of a large family of girls often becomes seriously embarrassed by the heavy charges incidental to settling them in life.

On the other hand, among the Rarhi Brahmins, specially in eastern Bengal, where the system of *kulinism* still retains a hold, though a gradually relaxing one, persons, nay young men, may still be found who vie with the Mishmi and the Daphla Chiefs in the number of their wives and are husbands of no less than half a dozen women ; and rare is the *kulin* who has not a couple of wives. Not very long ago, died a celebrated kulin of Eastern Bengal, a Mukhopadhyaya, the number of whose wives was 108, a feat which Dhaphla or Miri never dreamt to rival.

[*To be continued.*]

India's Trading Classes.

Broadly speaking, the greater part of the internal trade remains in the hands of the Indian people. Europeans control the shipping business and have a share in the collection of some of the more valuable staples of exports, such as cotton, jute, oil-seeds, and wheat.

But the work of distribution and the adaptation of the supply to the demand of the consumer naturally fall to those who are best acquainted with Indian wants. Even in the presidency towns, the retail shops are generally owned by them. The trading caste of Manu has hardly any separate existence now ; but its place is occupied by several well-marked classes.

On the Western Coast, the Parsis by the boldness and extent of their operations, tread closely upon the heels of the most prosperous of the English houses. In the interior of the Bombay presidency, business is mainly divided into two classes, the Baniyas of Guzerat and the Marwaris from Rajputana. Each of these professes a separate form of religion, the former being Vishnavites of the Vallabhachari sect, the latter Jains. In

the Deccan, their place is taken by Lingayats from the south professing a form of Siva worship. Throughout Mysore, and in the north of Madras, Lingayats are still found, but all through eastern seaboard, the predominating classes of traders are those named Chetties and Komatis. In Bengal, many of the upper castes of Sudras have devoted themselves to general trade; but there again the Jain Marwaris from Rajputana and the Upper Provine occupy the front rank. Their head-quarters are in the Murshidabad district and their agents are to be found throughout the valley of the Brahmaputra as far up as the unexplored frontier of China. They penetrate everywhere among the wild tribes; and it is said that the natives of the Khasi hills are the only people who do their own business of buying and selling. In the Upper Provinces, the traders are generally called *Baniyas*; and in the Punjab are found the Khatris who have perhaps the best title of any to be regarded as the descendants of the original Vaisyas. According to the general census of 1872, the total number of persons in the whole of India returned as connected with commerce and trade was 3,224,000, or 5·2 per cent. of the total adult male population of 1872. The figure for 1901, according to the Census return, is about $7\frac{3}{4}$ millions engaged in or otherwise connected with trade and commerce. These include a million bankers and money-lenders. The total of $7\frac{3}{4}$ millions aforesaid includes also about half-a million engaged in connection with the working of railways, and the same number earn a livelihood as general merchants and a quarter-million as merchants' managers accountants, clerks, asistants, etc. There are a half million also of middlemen, brokers, and agents; and about $1\frac{1}{2}$ millions of shop-keepers, dealers, salesmen, etc. There are also about a half million of boat and bergemen.

Internal Traffic of India.

The trade of India may be considered under four-heads :—(1) (Seaborne or export) trade with foreign countries; (2) Coasting trade; (3) Frontier-trade, (chiefly across the Northern mountains), *e. g.*, with Afghanistan and adjoining hill tribes; Kashmir, Ladakh and Tibet, Nepal North-eastern frontier tribes, Siam; (4) Internal traffic within the limits of the Indian Empire.

We shall in this article discass the last. This internal traffic or this local trade, as it may also be called, is conducted either at the permanent *bazars* of great towns, at weekly markets held in certain villages, at fairs or annual gatherings primarily held for religious purposes, or by means of travelling brokers and agents. The cultivator himself who is the chief producer and and also the chief customer, knows little of the great towns and expects the dealer to come to his own door. Each village has at least one *resident trader* who usually combines in his own person the functions

of money-lender, grain-dealer, and cloth-seller. The simple system of rural economy is entirely based upon the dealings of this man, whom it is the fashion sometimes to decry as a usurer, but who with all his faults is still an indispensable factor in the situation. For, abolish the money-lender and the general body of cultivators would have nothing to depend upon but the harvest of a single year. The money-lender deals chiefly in grain and spices.

In those districts where the staples of export are chiefly grown, the cultivators commonly sell this crops to *travelling brokers*, who re-sell to larger dealers, and so on, until the commodities reach the hands of the agents of the *great shipping houses*. The wholesale trade thus rests ultimately with a comparatively small number of persons who have agencies, or rather corresponding firms, at the *great, central marts*.

Buying and selling, in their aspects most characteristic of India, are to be seen not at these great towns, nor even at the weekly markets, but at the fairs which are held periodically at certain spots in most districts. Religion is always the original motive for these gatherings or *melas*, at some of which nothing is done beyond bathing in the river. But in the majority of cases, secular business is as much attended to as religion. Crowds of petty traders attend, bringing all those miscellaneous articles that can be packed into a pedler's wallet ; and the neighbouring villagers look forward to the occasion to satisfy alike their curiosity and their household wants.

Note.

I. Our chief object in issuing this magazine is to help in forming a body of readers with a knowledge of modern India—that of the country, its provinces, peoples, princes, and great men.

II. If you ask us what is our object in seeking to create such a body, we could only reply that if a body of men do not keep themselves sufficiently informed of the doings and the conditions of their own countrymen, they would not deserve to be called a *people*. They are *aliens* in the land of their birth.

III. Again, an Indian, however English-educated, if he knows nothing of the actual condition of the teeming masses in the different provinces of India, of their social habits, manners and customs, their speech, their occupations, their religion, education and general character—must be put down, in any well-considerd scheme of education as a very uneducated person.

IV. Again, an English-educated person who is a very uneducated person in regard to matters concerning the masses of his country, is a wholly *denationalised* person.

V. The entire body of Indian college-educated persons are more or less uneducated and denationalised in this sense.

VI. Those of our subscribers who are convinced of the truths of the above statements should circulate this magazine among friends and get them to read it, if they cannot persuade them to subscribe for it.

VII. In order to get as many people as possible to read this magazine, we have made the following rule :—" The Dawn Society guarantees to refund to a subscriber his subsciption if he would declare in writing that he has not found it interesting and instructive."

PART II.

TOPICS FOR DISCUSSION.

Absolutely unexampled in the History of the World.

The history of modern Japan is but the history of self-sacrifice on the part of the Japanese, on a scale absolutely unexampled in the annals of the world. The boundary line that demarcates modern Japan from the old or mediæval Japan is what is known as the "Meiji Era," the designation of the reign of the present Emperor which may be said to be identical with the great Japanese Revolution of 1868, when Japan entered upon her present astonishing career of political, commercial and educational progress. Let us now mark and reflect on the extent of the sacrifice made by the Japanese in 1868, when they started on a career of *national life*. The country had been parcelled out amongst 276 feudatory chiefs, each of whom collected the revenues of his fief and employed them at will, subject to the sole conditian of maintaining a body of troops proportionate to his income. He was an autocrat within the limits of his territory. All these 276 chiefs surrendered their fiefs, position and power, to the State, retaining only one-tenth of the revenues for their own support.

The *Samurai*—the warrior class—presented a still nobler example of self-sacrifice for the common good. These formed one-sixteenth of the population. Four lakhs of then had been in receipt of incomes mostly hereditary ; but some, for life, amounting in all to three crores of Rupees per year, which had been granted in consideration of the holders devoting themselves to military service. They were a privileged class who had purchased their privileges with their blood. They were unprepared alike by education and by tradition to earn their bread in any calling save that of arms. Yet many voluntarily stepped down into the company of the peasant or the tradesman : and many others signified their willingness to join the ranks of the common bread-winners, if some aid were given them to equip them for such career. *And so they all finally surrendered their right to their incomes for a little more than a nominal compensation.* From time immemorial, they had cherished the sword as the mark of a gentleman, the most precious possession of a warrior and the one outward evidence that distinguished men of their order from the common workers for gain. Yet they laid it aside when the measure was found necessary for the common good.

Thus, the warrior class sacrificed income, power, privilege, and social position, and descended to the level of the common toilers for the sake of their country. Such an instance of self-sacrifice by a numerous, powerful and dominant class, a sacrifice of all they most valued, including the very means of their livelihood, while they still had the power to retain what they possessed, is absolutely unexampled in the history of the world. In our sacred literature we are taught that renunciation is the first step to spiritual advancement. Japan presents to us a striking example of the value of renunciation directed to temporal ends. A nation that can rise to such heights of self-sacrifice for the common weal has established a title to occupy the first place in the comity of nations. How many of us, Indians, are prepared to follow the example of the Japanese Chiefs and Samurai for the good of our common country?

The stupendous revolution above described was planned and carried out by fifty-five determined men, of whom only five were *territorial* nobles. Eight others belonged to the court nobles who laboured under the disadvantage of poverty. The remaining forty-two who were the heart and soul of the movement, were *young men whose average age did not exceed thirty and who had no official rank and standing.* Behind them all was the constructive genius of Marquis Ito, who inspired all the reform measures, though he did not openly figure as their originator. They were a band of students and deep thinkers, with the courage of their convictions and an idomitable faith which would take no denial and which nothing could withstand.

Another very clear illustration of the power of self-sacrificing righteousness is furnished by the extraordinary spectacle of about two lakhs of Europeans of all classes, ages, and sexes governing about three hundred millions of Indians. This yields a proportion of one European to every fifteen hundred Indians; and it follows that a single man backed by the spirit of self-sacrificing zeal is equal to at least fifteen hundred men who are deficient in that essential requisite of social life.

"The older I get, the less I believe in them."

It is remarkable how the popular mind inclines to the idea that the passing of examinations is the best proof of education. But there are already in all civilised countries many people who have great doubts regarding the kind of instruction that is entirely shaped to satisfy, or at least to out-wit an examiner. Sir William Ramsay, who has studied

education in many lands, made some memorable remarks on examinations in the capacity of Chairman at a meeting of the Society of Chemical Industry at New York on the 9th of September, 1904. "*The older I get, the less I believe in them.* Examinations are a fetish in England and China, *in which men of science have lost faith.* The qualities tested by such examinations, as has been customary for the past 40 years in England, are the last which one would wish to have in a student of science,—readiness of memory to the exclusion of deliberate judgment; the faculty of spreading knowledge thin, and making a veneer of scientific facts instead of the power to correlate them and increase their value; and skill to guage the capacity of and hoodwink the examiner, instead of the power to excite enthusiasm in others. They are ideal qualities for a successful barrister, because they pay in his profession; but their reward has been the bane of science. A sound judgment, though it may be a slow one; persistence in struggling against obstacles; the knowledge where to get information when required, and to use it when found; and the inventive faculty—these are the qualities required *and they can be guaged* only after long-continued observations." Sir William Ramsay also denounced the system of competitive scholarships and fellowships as pensions.

Japanese Companies.

In 1902, Japan had 8,600 Companies. They are divided into four groups,—agricultural, industrial, commercial and transport. These, again, are sub-divided into three classes,—*Joint-stock, limited partnerships; and ordinary partnerships.* By far the largest number of companies falls under the commercial group; the next largest number falling under the industrial group.

The total, nominal capital of these companies is about 190 crores of Rupees; the paid-up capital being about 131 crores, while the total paid-up capital of Indian Companies is only 38 crores. The reader will be able to contrast at once the extreme poverty of Joint-stock Companies in India with the prosperous condition of those in Japan. Of the former not only is the number exceedingly small, but the paid-up Capital is even less. Just look at the 30 crores of Indian population and 4½ crores of Japanese, and then think of the 38 crores of Joint-stock Companies' capital boasted of by the former, and 131 crores by the latter. The difference gives us no mean idea of the scarcity of capital in India to develop manufactures and industries.

Japanese Manufactories.

The statistics of Japanese manufactories really enables us to discuss how Japan has been advancing in her indigenous manufactures. There are four class of factories there—(1) Factories worked by steam-power; (2) factories worked by water-power; (3) those by steam and water-power; (4) factories not worked either by steam or water-power.

The first and fourth classes of factories have been rapidly increasing (during 1894—1902); while the others are declining.

The total number of operatives in these factories in 1902 was about five lakhs, of which 62 per cent. belonged to the female sex. The percentage is two per cent. more than what it was in 1896. It is a phenomenon in the industrial life of Japan that the female workers preponderate over the male. This stands in striking contrast with the opposite feature witnessed in India. Perhaps one reason of this may be found in the lower wages of Japanese women; but the preponderance could not be wholly accounted for by that fact. There must be something in the social life of the Japanese which brings about this phenomenon.

We have seen that factories run by steam-power are very rapidly increasing, having more than doubled themselves during 1896—1902. The most numerous of such factories are those for the textile industry, (filature, 1185; spinning, 115; weaving, 103) making a total of 1403 factories.

Next, there are as many as 241 steam-power factories for machinery, ship-building, and so forth; as many as 107 concerns to make machines which is an index of Japanese enterprise and patriotism to manufacture things as far as possible at home. There are 107 printing factories; 13 electrical, and 43 metallurgical. We have given the figures for 1902.

From manufactories to manufactured goods is another easy transition. By far the most valuable products are silk piece-goods; next comes paper, indigenous and foreign combined; next, we have matches. It is a pity that do what we may, there is still such a want of enterprise in match-making. No doubt the special wood necessary for the industry is almost wholly absent from India. At the Ahmedabad Exhibition (1903) some good matches were shown.

A People that has learned to live without a country.

To whom do I refer ? How is it possible for a people, that is denied territorial possessions anywhere in this wide, wide world, to retain a sense of unity ? How is it possible to prevent the force of denationalisation from acting on a once united people and breaking it up permanently into detached groups, each group living a petty, corporate life of its own in practical obliviousness of its larger national unity.

The people to whom I refer is the great Jewish people. The Jewish people has been interfused in greater or less proportion, with almost every people on the planet. We find it energising whereever our vision turns from England to Italy, from Poland to Prussia, from Barbary States to Cochin China. It has lived in contact with every nation, civilised or savage ; it has undergone the influence of every environment ; it has played a part in every history. And thus the Jewish people speak Spanish or French, Chinese or Dutch, Russian or Arabic ; and change their psychology and even their physical appearance in harmony with their particular environment.

Thus, living everywhere and yet denied territorial possessions anywhere, and therefore tied nowhere, the Jews became a people of Commercial Travellers, the middlemen of the world, intellectually as well as commercially. On such conditions have they been permitted to live for the benefit of their neghbours.

But these commercial travellers have this one saving peculiarity, they carry always amid their samples,—a Bible. And this—the Bible, forms for the great Jewish people *the true centre, a Book substituted for a geographic centre, a condition of spirit for a point of space.*

And turning round this point, the landless, denationalised groups retain subtly their sense of constituting a people, nay the chosen people, and thus they win back the self-respect and dignity which the contempt of Christendom must otherwise have undermined. They remain indeed the conscious superiors of their persecutors, the aristicrats of faith.

Like loose water, there, the race—during almost the entire Christian era—flowed easily from one country to another, moving under pressure of necessity, and running into every kind of shape forced upon it by the local configuration, everywhere reflecting different skies and other trees, and yet all parts of the same water, utterly immiscible with other streams,

and all ultimately flow to Palestine. As if the voluntary segregation was not enough, it was supplemented by the dams and dykes of the oppressor.

A people that has learned to live without a country is unconquerable. Might is baffled when opposed to the ubiquitous, the infinitely evasive.

It is strange how little the Jew has ceased to proselytise ; how strongly he has felt that his peculiar religion was suited only to the peculiar people. "There is no truth but race," said Disraeli. Perhaps this sense of *racial unity* is the deep basal force of which unity of religion is only a superficial effect. Thus, it may also be that Jewish hatred which formerly posed as religious, and now poses as economic and social, was always merely *racial,*—the hatred for a superior people,—a people that, whether by climatic accident or biological sport, or whether by special choice, divide with the ancient Greeks the hegemony of races and outdoes even the Greeks by still existing with undiminished vitality and recuperativeness.

Who can carry out his ideas? The Secret of Will Power.

When a man shoots an arrow at a target, how will he best manage to reach the mark ? Not by thinking of his bow, but by simply *keeping in view* his aim.

A rope-dancer can only succeed when he is entirely occupied with the accomplishment of his adventurous walk. Let him attend to his feet, or to the crowd below, his mind is turned away from the one *idea* and straightway he falls to the ground.

So also a merchant carries out his profitable schemes by fixing his *thoughts* continually upon the *results* for which he has decided to work, and which he expects to achieve.

It is the same with the lawyer, the orator, the thief, or any other human being. To give all the illustrations possible of this fact would involve rehearsing the whole voluntary action of the world's inhabitants.

The way to carry out an idea is to hold it before us,—to gaze at it. Then ensues the act, as "the unhesitating and resistless sequence." What holds attention determines action. In other words, when we think of something which we desire to accomplish, we have only to keep our attention steadily fixed upon that thought—upon this idea and action at once takes place. No further effort is necessary.

It may be urged in opposition to the above that voluntary action is governed by our wishes and by our wishes only. But surely if we only take care to notice it, the power of the wish lies only in pressing upon us the *idea—the thought—the aim*, which then *necessarily* leads to action, *without effort on our part.*

Why does a person with weak will yield to one whose will is stronger? Because the *idea* that has hold of the stronger nature presents itself forcibly to the mind of the weak-willed man and thus controls his acts.

Again, a man in an excited crowd may be so carried away by the influence of those around him that he does something utterly different from what he in cooler moments would prefer to do—something which he may come to look on with horror the next day.

Sometimes one is found to exclaim :—"Oh ! I did not mean to do that !" Unforeseen temptations come under this head, catching us at unguarded moments.

Thus, our wishes are a great motor power ; but we sometimes, as in the above cases, act in opposition to our previous or usual wishes. there is no magic power in our wishes ; but the power of the wish is, as we have said, in pressing upon us the idea—the thought—the aim, which then necessarily leads to action, without effort on our part.

Thus, if the *idea* leads involuntarily, automatically to *action*, surely, surely, we must not be the sport of floating or accidental ideas, we must not allow ourselves to be tossed hither and thither as one *idea* or another takes possession of us.

Now, looking at our own selves, we find that we have some control at least over the *ideas* that come and go within us.

The question is, *At what point have we this power* ? Not certainly at the final moment, for then we are gazing at the idea absolutely and unremittingly. *In that last stage we cannot help submitting to it.* It will and must become *then* a motor force. *But what we can do is to effect the controlling beforehand.* We can adopt means to prevent ourselves from doing that which we desire not to do. *In daily life, we continually exert this power ; and in the same way, we can exert it for moral purposes,*— in order to realise our moral ideal.

Thus, the right intention can be kept in view instead of the wrong one. Helpful influences could be beforehand sought, by means of which one is insensibly drawn into the line of duty.

We can, moreover, secure the aid of habit which will accustom us to deliberate before acting, so that permanent wishes may have time to assert themselves.

If a servant, sent with a very urgent and important message to a friend of yours, is so much attracted by a dance on the read that he forgets to deliver it, he is fairly liable to be dismissed. Why ? Because, in our opinion, he had the power of *keeping in mind* his commission, and having such power he ought to have exercised it. It would be no valid excuse, if he said, "The idea of watching the dance so much entered my head that I could not help yielding to it." He should have *taken pains to remember* his duty. He is therefore to be held *responsible* for his action.

Now, we are not considered responsible if we are hindered by *force* from doing right ; but this is evidence that we can do and ought to do it *when not coerced.*

It is true that there are *degrees of responsibility.* A child which has always lived in depressing circumstances must not be judged harshly in adult life, because his higher nature has had no opportunity of development. Yet, *even he* can be gradually trained to the recognition of being personally *responsible* for his doings.

No doubt our faculties have certain limits. Yet there seems to be in every life an unexplored region of possible capacity. It is in this way that we are not more links in the chain of cause and effect, but in a large measure, rulers of circumstance and destiny.

JAPANESE DEFINITION OF PATRIOTISM.

The great Japanese Statesman, Baron Sujematsu, who is now in Europe, recently wrote in a leading continental paper:—"As a Japanese, I can frankly declare that the interest of the individual is sacrificed to that of the country. The Japanese never forget that the individual must unconditionally step into the background whenever the common weal is in question" This gives Japan's conception of patriotism. But domestic virtues are not neglected, though patriotism is the dominating passion of the people. According to Mikado's Order (1900)—"*At first,* the children in elementary schools are to be taught conceptions that can be easily practised, such as love of parents, attachment to brothers, friendship and sober conduct, veracity, self-control, valour and similar virtues ; while other but still simple themes such as the dutes of the citizen to his *Country* and to *Society* are to be gradually added. In this way the sentiments of the children are to be raised to a higher level, their thinking sharpented, and an enterprising, courageous spirit, reset for pulic virtues and appriciation of patriotism and loyalty awakened. The themes for elementary and for higher schools are the same, but the methods in the latter are more advanced than in the former."

PART III.

THE POVERTY PROBLEM IN INDIA.

[*Extract from the writings of a Third year (B. A. class) student in the General Training Class.*]

One of the most vital problems that stare us in the face in the present crisis of our national existence is the problem of poverty, the extreme and growing poverty of the Indian people. This is the one problem in fact that should occupy the first place in any scheme for the regeneration of India. For moral, religious, or social improvement is out of the question so long as the people have not enough to keep body and soul together. Extreme poverty in a people always brings on with it servility and moral degeneration and may ultimately lead to social revolution or the like. India must be rich before she can hope to be saved from utter dissolution, or to take its place among the nations of the earth.

But there is a certain stage in the economic history of a nation when the accumulation of a large mass of wealth in a country brings on with it a number of evils hardly less ruinous than those brought on by extreme poverty. When this stage is reached, the love of wealth among the members of the community absorbs all other interests and aspirations. In short, material aggrandisement is then sought for at the expense of moral or spiritual advancement. We see that state of things illustrated in the present history of the Western nations. In the West, an unusually large mass of wealth has accumulated in the hands of the big capitalists, so that the poor labourers have effectually been turned into so many "industrial serfs" to the moneyed class. The line of separation between the wealthy and the poor is a very 'sharp' one. Morality and religion are regarded as mere superfluous sentiment and Mammon is the sole god that is believed in and worshipped. But this unnatural state of things cannot continue long. As the struggle for existence grows keener and keener, the more is the way paved for something like an industrial revolution. No class of men can submit to starvation or undue domination by a higher class for a considerable length of time. But apart from the evidence of history, the very principles of our reason demand that no form of human society can last long if it continues to pay an undue importance to *one* aspect of human nature, while the other sides are left uncultivated. Our moral and spiritual natures must receive nourishment as well as our physical nature, or there must be inevitably a disturbance of the social equilibrium.

II

Now, in order to understand the real economic needs of our country we must first of all enquire into the circumstances that lie at the root of this poverty. We may sum up the whole set of circumstances by a single phrase, *viz.*, India's contact through England with the rest of the civilised world. In order that we may clearly understand the situation, let us for the purpose of simplification take into consideration the relation of India with England only. The purely commercial aspect of this relation consists in an exchange of goods between the countries. According to the laws of exchange, the party (A) for whose goods the other party (B) has a greater *relative* demand, becomes enriched at the expense of B. And if on account of any peculiar circumstance, it so happens that B's demand for A's goods goes on increasing, while A's demand for B's goods remains constant, B will grow poorer and poorer, until some other force is brought to act upon the situation. Now, India is in the same position with regard to England as B is with A. There are two circumstances that at present determine India's demand for England's goods. The first of these is the fixed charges that we have to pay every year for a government based on Western models and involving an expense far beyond the capacities of a poor country like India to bear. As this charge of government is a fixed or a growing one, while the production of the country is a variable factor, the producers here are forced to sell their goods at a much lower price than they would fetch under a freer operation of the laws of supply and demand. Thus, England is not as anxious to have India's goods as India is to sell them off to England. Hence, a mere increase of production in the country would be of no avail, so long as the *relative* demand of India is greater than that of other countries; for the extra quantities of produce would not fetch its natural price under the circumstances. But apart from this initial disadvantage over which we have no hand, there is another circumstance that tends to increase the *relative* demand of India. This is the growing taste of the Indian peoples for articles of foreign manufacture. This unnatural increase in the demand of India for foreign goods is unaccompanied by any increase in England's demands for Indian goods. Moreover, this fact has been exerting a bareful influence on Indian Arts and Industries. Most of them are in a dead or dying condstion from want of encouragement from the people. Thus, we see that the increasing poverty of India is determined by a number of causes that can all be summed up under one head, the increase in the *relative* demand of India for foreign goods. So the remedy also lies in somehow lessening this demand, which will have the same effect on our economic situation as an increase in England's demands for Indian goods.

III

Let us now enquire what steps may be taken to effect this equilibrium in our economic world. Nowadays, everybody is busy in solving this bread question from his own individual point of view. The openings made by the Government are eagerly resorted to. But there is no effort to understand the situation from a wider standpoint. The emoluments of government servants, pleaders etc, are all derived from a constant source viz., the exchange value of the actual produce of the country. So long as this source is constant, the increase in the number of Government employees only lessens the amount that falls each man's share. Thus, the ultimate effect of this ruinous, self-seeking policy will be the levelling down of the educated classes to the ranks of the popular mass. Unless the educated classes think and work for their country there is no hope for the future of India.

One of the ways in which the educated classes can help on the economic advancement of the country is by forming organisations through which to create a taste in the people for articles of Indian manufacture. This demand for Indian goods will be utilised by capitalists and the two fold effect will be produced of lessening the *relative* demand of India referred to above, and of improving the condition of our producers now starving for want of employment. This is exactly the function taken up by the Industrial Section of the *Dawn Society*. But a greater effect can be produced by the *Organisation of Capital* which can employ a much larger number of labourers. But before this can be accomplished there must arise leaders in the community that can win the people s confidence in their intellectual ability and moral integrity. The ability of a leader consists in a firm grasp of facts over a wide field of activity and the Dawn Society affords to the beginner some scope for the evolution of this quality. The leader will devise schemes for the realisation of subscriptions from the members of the community and his character must be such that the people can place the utmost confidence in him. The capital thus organised may be advanced to the unemployed labourers and artisans and this increased production will find a market at home and thus become in a manner independent of the demands of foreigners. These are some of the lines along which educated India can direct its activities for the regeneration of their country from poverty and degeneration.

Importance of Social Intercourse.

[*Extract from the writings of a Fourth-year* (*B. A. class*) *student in the General Training Class.*]

The importance of social intercourse is very great. The subject is of broader application than is ordinarily supposed. Looked at from a superficial point of view, such intercourse may give pleasure and enjoyment to persons indulging in it. In that light it need not be discussed seriously. But the subject is not of a trivial nature This intercourse is not a mere gathering of fellows for talk and chit-chat. Its effect is far-reaching. What then is the true object of social intercourse? It promotes the feeling of unity and herein lies its value. Whether it be large or small, when properly conducted it ought the foster the feeling of brotherhood, unite the hearts of the fellows present. The tea and tiffin are only of secondary importance, merely appendages, not the essence of a gathering. The object of the gathering would be missed and the gathering would be a failure, however expensive it may be, unless the members present come away with hearts drawn to another, with feelings of sympathy and brotherliness for each other. The exchange of ideas, fellow-feeling, mutual sympathy, these constitute the real nature of a true social gathering.

Such being the essential characteristic of a true social gathering, the question arises whether in such a gathering the higher part of a man's nature or the lower element ought to be given full scope to, both cases tending to produce community of feeling and interest. There is always a succesufful meeting when hearts co-operate. But the hearts may co-perate in either of two ways; there may be what may be called a vulgar meeting, and there may also be a serious meeting. Now we ought not to encourage such gatherings as tend only to unite the lower parts of a man's nature; our *rapproachment* should be with regard to the higher parts of ourselves.

Now, how may such vulgarity of association be eliminated? How may a gathering be lifted to a higher level? How could you preserve only the chastening and elevating effects of a gathering and thus prevent it from degenerating into a club or community for the gratification of our lower desires and lower feelings? How could we make it productive of all the good that can possibly be extracted from it? In order to do this, we must have the faculty of appreciating what is good in another and rejecting what is not good. A person who is in the habit of

looking only at the dark side of a man's character, before whom nothing but vices appear, is wholly incapable of promoting social intercourse. For a man who is simply bent on picking holes in men's character when introduced into a company will soon spoil it, however agreeable it may have been before. He will create discord and disunion in that unified body. It all depends on the character of the persons who are members of a social party whether it will reap all the benefits of social intercourse. Hence, to a social gathering, the manager should invite such men as satisfy the requirements of character to which we have referred. Otherwise, they would fly at each other's throats. Such men are to be gathered together as do not find a pleasure in discovering only the flaws of others. Further, they must also be such as are able to appreciate the virtuous side of a man's character. But there should be divergences of character nevertheless, in order that the party may not sink merely into a mere uninteresting, dumb show.

Now, in addition to these two classes of men there are those who are altogether indifferent to the interests of others, while absorbed in their own personal good. They live to themselves. They live exclusive, selfish lives. These are the worst men. Such are *some* of the so-called good boys of our colleges who are wholly indifferent to the joys and sorrows of their fellows. Success in their college examinations is all that they really care for. They live no social life. The first mentioned class of people who appreciate the good and are therefore likely to promote fellow-feeling and unity may be called सात्विक *i.e.*, having the principle of expansion or broadening in their natures. The second class who discover the faults only and therefore fail to foster feelings of sympathy and co-operation may be called the राजसिक class. The third and the lowest class may be called तामसिक or possessing extreme inertia or apathy in their nature.

Now it is not to be imagined that people belonging to the सात्विक class are so many simpletons, unable to discover what is bad in another's nature. The truth, however, is that they are such as while knowing both good and bad, have the happy faculty of judicious discernment and are able to appreciate the good in others, but prefer to leave their faults in the background.

Thus, we come to the conclusion that the members invited to a social party should be such as while fully able to discover both the merits and demerits of a man's character prefer to leave in the background

the flaws because they chiefly consider the merits. It is by the appreciation of virtue alone that gatherings may be productive of the greatest available good.

DISCUSSION CLASS QUESTIONS

Based on certain lectures delivered in the Moral and Religious Training Class of the Society.

NOTE.—At a committee meeting held on the 23rd August, 1904, twenty separate question-papers were prepared by twenty members. At a second and final meeting on the 26th of the same month, a sub-committee consisting of the following members co-operated in framing a *final* paper which is now issued after having been revised by the General Secretary :—Pramathanath Banerjee, Sidheswar Haldar, Narayan chandra Ganguly, Ganapati Ray, Sailendranath Dutta, Rajendra Prasad, Benoykumar Sarkar, Satyaprasanna Bhattacharya, Amulyaratan Dhar, Dineshchandra Mazumdar, Hara Prasanna Chuckerbutty, Grishchandra Mazumdar, and Rabindra Narayan Ghosh.

1. (*a*) A person is tempted to steal something belonging to a neighbour. Here is a "discord" between his selfish interest and the intererst of the neighbour. Ho could this "discord" be removed ?

(*b*) We do not feel any particular pleasure in enjoying the common air, the sunshine and such other things as, however important to uf in life, are accessible to all alike. Why ?

(*c*) Do the above illustrations suggest to you any idea as to the true source of "discord" in life, between man and man, between family and family, or between community and community ?

(*d*) What do ordinary men understand by happiness ? What means do they adopt to have happiness ? Does your happiness consist only in the idea of enjoyment ?

II. (*a*) The sight of a beautiful woman rouses in the mind a desire for enjoyment ; but the sight of our mother fills us with a reverent calm. What makes the difference ?

(*b*) Bring out the precise distinction between "the beautiful" (सुन्दर) and the "good" (मङ्गल), from the above contrast.

(*c*) Hence contrast the effects produced on a man's mind by the contemplation of and homage paid to the मङ्गल or the good, as distinguished from the सुन्दर or the beautiful in man, Nature and the world

(*d*) Do you suggest that one way of curbing a growing desire for enjoyment would be the contemplation of the "good?" If so, explain the reason or the necessity of your seeking to check such desire.

III. (*a*) Even if one is fully convinced of the importance of contemplating and offering homage to the "good" as opposed to the "beautiful," is it possible all at once to suppress the desire for enjoying the beautiful? If not, how should we proceed?

(*b*) In the circumstance stated above, do you suggest that the contemplation of and paying homage to men and things that combine the qualities of both the *beautiful* and the *good*, would be the best procedure? If so, give instances to illustrate and establish your statement.

(*c*) Can you defend from the above standpoint the Hindu practice of offering adoration to our mother, to the Rising Sun, the river Ganges, the cow, etc.? also the burning of *dhupa* and *dhuna* in the puja room?

(*d*) In the Gita (Chapter X), Sree Krishna speaks of the श्रीमान् and विभूतिमान् as entitled to our homage. Give some instances He mentions as falling under the above category.

(*e*) Is the श्रीमान् and विभूतिमान् of the Gita the same as the "good" or the "beautiful," or both combined in one?

IV. On the occasion of a marriage, the Hindu custom is to plant on the gateway banana trees, on the ground that such trees are auspicious. The Europeans on such occasion would use roses and other beautiful and fragrant flowers.

(*a*) Could you explain the point of view in each case by a reference to the distinction between the मङ्गल and the मधुर?

(*b*) What light does the Hindu practice throw on the Hindu conception of the end of marriage?

V. (*a*) In what way or sense may the श्रीमान् and विभूतिमान् be regarded as symbols of the Divinity?

(*b*) Is the worship of the श्रीमान् and विभूतिमान् to be regarded as the final goal of spiritual aspiration?

Or, is there any higher goal for the attainment of which such worship is to be regarded as the means?

(*c*) Hence deduce that there is a fundamental unity amidst endless diversity in the universe.

(*d*) In this connection, point out what prevents us from realising the All-ness of God. May we expect a day of universal brotherhood? When?

VI. (*a*) The *Sruti* says :—"असतो मा सद्गमय" or "Lead me from unreality to Reality." What is to be understood by "Reality" and, "unreality" here ?

(*b*) The world of desires is said to be an unreal world. What do you understand by this ?

In what way would you justify the statement that the "good" alone is real.

(*c*) Are there not different grades of the "good"? If so, what is the Highest Good? Why is the Highest Good also the Highest Reality ?

SATISCHANDRA MUKERJEE,

September 4th, 1904. *General Secretary.*

Excess of Discipline : Its evil effects on Men and Nations.

[*Extract from the writings of a Third-year (B. A. class) student in the General Training Class.*]

There is a stage in the life of a man or of a community when strict discipline loses all its power and the man or the Society on whom it is exercised becomes a mere automaton, having no life, no vigour, no energy of its own—no perennial source of power. We are required by Society to do certain works, perform a series of disciplinary duties and our failure or negligence to perform them is visited with punishment by that Society. If this rule be too rigidly kept and we come to have the idea that if we do not perform such actions or duties we are liable to immediate punishment, and so if we begin to do our duties —in other words, if the fear of punishment and not the desire to do our duty—becomes the real motive power ;—if such be the case, then the free flow of enthusiasm is checked, the spirit is lost, and the form only fermains Is it possible that such forced discipline should improve the morals of a people ? When the will is made to obey certain rules at the point of the bayonet, there is no morality left, which must proceed from within and not be forced upon us from without. Morality can only then be said to grow within us when the good as well as the bad are presented before us and we are left to distinguish the good from the bad. If we choose the former in preference to the latter, then can we be said to be growing morally. It is necessary that

certain degree of freedom of choice should be left to every man that he may struggle upwards, that he may find out for himself the good and eschew the bad. Otherwise, the mere mechanical perfo m-ance of a code of routine duties under the eye of the task-master will not take us very far.

As with the individual, so with a Society. If the members are made to perform their social duties through fear of social punishment, then no public spirit can grow. The intelligent co-operation of the members of a well-organised Society must be voluntary and not forced.

Let us try to judge of this matter by a reference to history. What was the state of public spirit in the cities during the days of the Roman Empire ? Membership in a municipality required the performance of certain duties and the members were forced to do them at the point of the sword almost. The citizens *were made to do* their duties ; but this sort of performance being the result of fear did not lead to the growth of any true public spirit. When such is the state of things in a Society, the semblance of a public life may be kept up ; but the true spirit is gone. If, now, the Society has to combat external aggression, it breaks down under the weight and the whole structure comes down. This is because there is no structural unity ; there is internal dissolution, because of the want of true public spirit, though externally it looks as if there was compact solidarity. So it happened to Rome.

Thus, we see that it is not the external performance of duties, but the inner man intelligently and willingly performing his duties which leads to the maintenance and growth of public spirit in a Society.

In the case of religion, *excess of discipline* has a similar, baneful effect. Because our fathers did such and such things, observed such and such ceremonies, therefore I must do the same things. This is not exactly the right way to keep up the spirit of religion in a man. We must no doubt practise the spirit of obedience and cultivate reverence. We must not be presumptuous. But if the heart does not go out to the performance of the deed, it is an empty formality. Hence it is that the spread of English education in our midst is working such havoc in an once orthodox Hindu Society. Many, too many of us have, been or are leading lives of convention, not of conviction. We observe our rites and festivals although we have never made an attempt to understand their principles or their importance from a religious point of view. We have never made any intelligent effort to be convinced that it is good to observe them ; but we have

been doing so, because we have got accustomed to the work. There is no true religion under such a state of affairs, as there is no true public spirit under similar conditions in the public life of a people.

In the latter days of the Indian village communities, the members had an endless chain of duties to perform, and they continued as a matter of fact to perform them. But there was no real life ; theirs was a *mechanical* round of duties performed—we are speaking of the declining days of the village communities. If village communal work had been really performed in a spirit of intelligent co-operation, the evolution of social life would have gone higher and higher, so that after village life, the Indian peoples might have worked in the direction of a *national life.*

Thus, we have shown that the performance of duties becomes merely mechanical when there is no conscious, willing, intelligent participation of members of a Society in the realisation of some purpose or ideal. It is thus that by a silent, progressive process of internal decay, the real life of a Society becomes extinct, even when there are no external enemies attacking it ; just as a man who has grown old and decrepit dies even when there is no serious attack of illness.

About Convictions.

[*Extract from the writings of a B. L. class student in the General Training Class.*)

One defect of the ordinary Indian character is its want of fixed or firm convictions. And we suffer a good deal for such want.

Most of us forget that we live in the midst of a sea of forces, which are not merely physical in their character ; and that in this sea we are being tossed about every now and then. The physical forces we can easily conceive and protect us from, but there are other forces which are not so easy to combat. In the society in which we live we are constantly receiving ideas and beliefs from others and *vice-versa* These ideas and beliefs which we receive from others tend to change our ideas and beliefs and continually affect or interfere with our plan of life. These being mostly of a diverse character and sometimes in consistent with each other

tend to make our lives irregular and inconstant. It is neccessary, therefore, to make our lives regular and constant, so that we may not be thrown off our course because of every passing sentiment. And here comes the importance of firm convictions, convictions which will, so to speak, ballast our lives and would not allow as to be tossed about by the breath of every passing idea or sentiment.

I do not mean to say that we have no sort of convictions or resolutions at all; if that were so we should be insane. But the thing is that our convictions or resolutions, most of them, are partial and not lasting in their character.

And, again, it is necessary that these convictions should be right ones, because it is only then they would lead us on the right path, while wrong convictions will lead us on the wrong path.

Only a right sort of mental training can help us in forming these right convictions. A conviction which is not based on a sufficient knowledge of experience, of facts is also a partial conviction. A conviction which satisfies these intellectual tests but is not practised in life by a person holding that conviction is also a partal conviction. A conviction which a person only tries to preach to others but which he do not practise himself is also a partial conviction.

Ancient Rome and India: A Striking Resemblance and a Striking Difference.

[*Extract from the writings of a First year(F. A. class) student in the General Training Class.*]

When we read the history of Rome we notice that the Roman Empire was broken up by the frequent imvasions of the barbarians from the North but we scarcely notice why the mighty empire fell a prey to these rude people. The vast Roman Empire was at this time broken up into smaller units called districts, each having a magistrate of its own and having everything which is necessary for the safety and happiness of the people; these districts had not the least sympathy or fellow. feeling for each other. In other words, there was no moral union among them which would

strengthen the nation as a whole. Finding them thus helpless and weak the barbarians began their inroads, and this very effectively, upon the Roman Empire. The Romans, disunited as they were, had not the power to resist them ; they were helpless and the vast empire fell to pieces. They were themselves forced to abandon Britain and soon Gaul and Hungary threw off allegiance to Rome and ultimately the Roman Empire was broken up.

Similar also was the condition of India in ancient times. The whole kingdom was sub-divided into small units called villages ; and every village was a completely organized body, each quite independent of the rest. The villagers had not to go to pay fees to the lawyers, as they do at the present day, to settle either petty or serious matters. They had also their priests to superintend their moral and spiritual life ; that is to say, their village-life had many features which made them self-dependent and contented. But their greatest want was, as in the case of the Romans, united action in times of foreign invasion. So that the result which followed is almost identical with what happened in the case of Rome. India was again and again devastated by barbarians from the north-west from very early times till it passed into their hands. One thing which we notice is that Rome adopted the manners and customs of the conqueror, but India though it passed through many revolutions, yet kept up the life and manners of her village communities intact till very recent times. One reason is that the Hindoos being a very religious people, their whole life was regulated by religious ties and the whole community itself was kept united by means of this tie.

Another reason is that the people of a whole village, that is all the different families, would fly to a distant place , at the approach of the foreign invader ; and then when the enemy had passed away, they would come back to their respective homes. But the Roman cities would face the enemy when they attacked their lands, and so their lives underwent much change and suffered great shocks.

শিক্ষা সম্বন্ধীয় দুই একটী কথা।

শ্রীযুক্ত দীনেশচন্দ্র সেন মহাশয়ের উপদেশের সারাংশ ঃ—

(Extract from the writings of a Fifth-year (M. A. class) student in the Moral and Religious Training Class.)

ইদানীং গবর্ণমেণ্ট যে ইউনিভার্সিটি বিল সংগঠন করিয়াছেন তাহার কথা সকলেই অবগত আছেন। এই আইনের দ্বারা আমাদের দরিদ্রদেশের সর্ব্বসাধারণের উচ্চ শিক্ষার পথ যে ক্রমশঃ দুর্গম হইয়া উঠিবে তাহা সহজেই বুঝিতে পারা যায়; এমন কি গবর্ণমেণ্ট স্পষ্টই ইঙ্গিত করিয়াছেন যে দরিদ্রদিগকে অধিক পরিমাণে উচ্চ শিক্ষা দেওয়া সরকারের উদ্দেশ্য নহে। তাহা ছাড়া উচ্চ শিক্ষা প্রদানের নিমিত্ত গবর্ণমেণ্ট যে সকল পন্থা অবলম্বন করিবেন ও যে সকল পাঠ্য পুস্তকাদি নির্ব্বাচন করিবেন, তাহাতে আমাদের জাতীয় উন্নতির পক্ষে কোনও প্রকার সহায়তা করিবে তাহাতেও বিশেষ সন্দেহ আছে। এই অবস্থায় জাতীয় শিক্ষা সম্বন্ধে কি করা উচিত তাহা নিজেরই নিরূপণ করিবার সময় এখন আসিয়াছে। কারণ আমাদের দেশ চিরকাল শিক্ষা বিস্তার ও শিক্ষা পরিচালনের জন্য পরমুখাপেক্ষী ছিল না। বিদ্যার গৌরবেই আমরা চিরকাল গৌরবান্বিত ছিলাম। এমন কি মুসলমান শাসনের সময়েও একজন নবদ্বীপের পণ্ডিত দাঁড়াইয়া বলিতে পারিতেন যে আমাদের মত ন্যায় চর্চ্চা জগতে আর কোথাও হয় নাই, তখন নানাদেশ হইতে এখানে বিদ্যার্থী আসিয়া জুটিত। আমাদের দেশের বিখ্যাত বিখ্যাত মঠে যে সকল গুরু অধ্যাপনা কার্য্য সম্পন্ন করিতেন তাঁহারা "জগদ্‌গুরু" নামে অভিহিত হইতেন। বর্ত্তমানকালে আমরা সেই প্রাচীন জ্ঞান গৌরব হারাইতে বসিয়াছি। প্রাচীন বিদ্যাশিক্ষাস্থল চতুষ্পাঠীগুলি ক্রমশই লুপ্ত হইতেছে। একটা যে সঞ্চিত জ্ঞানভাণ্ডার ছিল তাহা আমরা অগ্রাহ্য করিতেছি। বর্ত্তমানে আমাদের আর্থিক, রাজনৈতিক প্রভৃতি সর্ব্ববিধ অবনতিই ঘটিয়াছে। কিন্তু আমাদের বিদ্যার যে অবনতি হইয়াছে তাহার নিকট আর সকল অবনতিকেই অগ্রাহ্য করিতে পারে। আমাদের যেখানে বিশেষ গৌরব সেইখানে ঘা পড়িয়াছে, তাই আমরা এত ব্যাকুল। এই অবস্থায় আমাদের কি কর্ত্তব্য? এখন আমাদের পরমুখাপেক্ষী হইয়া থাকিলে চলিবে না, নিজেদের শক্তির উপর দাঁড়াইতে হইবে। প্রথমে দেখিতে হইবে যে যদি আমরা একটী স্বদেশী বিশ্ববিদ্যালয় স্থাপন করি তাহা হইলে কি কি দোষ হয়? প্রথমতঃ দেখিতে পাইবে নূতন বিশ্ববিদ্যালয় প্রতিষ্ঠা করিলে উদরান্ন সংস্থানের পক্ষে

অসুবিধা বটে। প্রাচীন কালের ব্রাহ্মণ পণ্ডিতেরা শ্রাদ্ধাদি উৎসব উপলক্ষে যাহা কিছু উপঢৌকন পাইতেন তাহা দ্বারাই তাঁহাদের সংক্ষিপ্ত জীবনযাত্রা সুচারুরূপে নির্ব্বাহিত হইত। দেশের জনসাধারণ তাঁহার প্রতিপালনের ভার লইয়াছিল। এখন একটী নূতন ইউনিভার্সিটি করিলেই যে তাহার শিক্ষকগণ শ্রাদ্ধাদিতে নিমন্ত্রিত হইয়া উপঢৌকনাদি প্রাপ্ত হইবেন তাহা আশা করা যায় না। গভর্ণমেণ্ট এ পক্ষে চাকরির দ্বার উন্মুক্ত করিয়া দিয়া শিক্ষিত লোকের জীবনযাত্রার একটা উপায় করিয়া দিয়াছেন। বর্ত্তমানে কিন্তু প্রার্থীর সংখ্যা যত উত্তরোত্তর বৃদ্ধি প্রাপ্ত হইতেছে চাকরির পথও তত ক্রমশঃ রুদ্ধ হইয়া আসিতেছে। সুতরাং সরকারি বিশ্ববিদ্যালয়ে শিক্ষালাভ করিলেই যে চাকরি পাওয়া যাইবে এখন সেই সময় নাই। অতএব ইহা হইতে এই বুঝা গেল যে জীবিকা নির্ব্বাহের জন্য, ও আমাদের চাকরির পথ হইতে ফিরিয়া অন্য পথ আবিষ্কার করিতে হইবে। অতঃপর নূতন বিশ্ববিদ্যালয় স্থাপনের পক্ষে দ্বিতীয় অন্তরায় আইন শিক্ষা। বর্ত্তমান সময়ে বহুসংখ্যক লোক ওকালতি দ্বারা জীবিকা নির্ব্বাহ করেন। সরকারি বিশ্ববিদ্যালয় হইতে আইন পরীক্ষায় উত্তীর্ণ হইতে না পারিলে কেহ উকিল হইতে পারিবে না। সুতরাং এইটিও একটী কঠিন সমস্যা। এইরূপ অনেক দুরূহ সমস্যা আছে, অথচ আত্মনির্ভর না করিলেও রক্ষা নাই। এই অবস্থায় ভবিষ্যতে দেশের যে কি অবনতি হইবে তাহা ভাবিয়াই সতীশ বাবু এই "ডন সোসাইটীর" প্রতিষ্ঠা করিয়াছেন। এবং আমার মনে হয় শিক্ষা সম্বন্ধে কিরূপে আত্মনির্ভর করা যায়, তাঁহার অনুষ্ঠান হইতে আমরা তাহার কতক পরিমাণে বুঝিতে পারি। অনুষ্ঠানটী যদিও আপাততঃ সামান্য মনে হইতে পারে, তথাপি আমাদের মনে রাখা উচিত যে সামান্য চিরকাল সামান্য থাকে না। এই সমিতিতে যেইরূপ নিয়মিত ভাবে উপদেশাদি দেওয়া হয় ও দেশীয় শিল্পের উন্নতিকল্পে যে সমস্ত কার্য্যাদি পরিচালিত হয়, তাহা হইতে বুঝিতে পারা যায় যে ইহার মধ্যে একটা প্রাণ আছে। আমরা এত কাজের কাঙ্গাল যে কাজ যতই সামান্য হউক না কেন, তথাপি মনে হয় যে অন্ততঃ এক পদও অগ্রসর হইতেছে। কাজ করিলেই তার জন্য মনে একটা জোর হয় এবং কাজের বুদ্ধিও আসিয়া জুটে। সমস্তদিন যদি উদ্দেশ্য সিদ্ধির নিমিত্ত পরিশ্রম করি তাহা হইলেই সায়ংকালে ভগবানের সমক্ষে দাঁড়াইয়া বলিতে পারি "প্রভো! সমস্তদিন ত যথাসাধ্য পরিশ্রম করিয়াছি, এখন কি প্রার্থনা পূর্ণ করিবে না?" এবং তখনকার সেই ব্যাকুল প্রার্থনা ভগবান না শুনিয়া থাকিতে পারেন না।

রামায়ণে হিন্দু সমাজ।

শ্রীযুক্ত দীনেশচন্দ্র সেন মহাশয়ের উপদেশের সারাংশ :—

[*Extract from the writings of a Fifth-year (M. A. class) student in the Moral and Religious Training class.*]

আজকাল "Beauty for beauty's sake"—অর্থাৎ সৌন্দর্য্যের জন্যই সৌন্দর্য্যের উপাসনা কর্ত্তব্য এই ধুয়া ধরিয়া একদল সাহিত্যসেবী নীতিবর্জ্জিত কাব্য ও অন্যান্য কলাবিদ্যার পক্ষ সমর্থন করিবার নিমিত্ত বদ্ধপরিকর হইয়াছেন ; এবং তাঁহাদের এই ধর্ম্মনীতিসম্পর্ক রহিত আদর্শের প্রভাবে বর্ত্তমান ইউরোপীয় সাহিত্য কলুষিত হইতেছে। আমাদের দেশে কিন্তু এইরূপ আদর্শ কখনও অনুসৃত হয় নাই। হিন্দুকবি সর্ব্বত্রই সৌন্দর্য্যের উপর মঙ্গলের প্রতিষ্ঠা করিয়াছেন। দৃষ্টান্ত স্বরূপ আমরা ইউরোপীয় সাহিত্যের বিয়োগান্ত নাটকের (tragedy) কথা আলোচনা করিতে পারি। এই সকল নাটক পাঠ করিলে আমরা দেখিতে পাই যে অনেকস্থলে অনাবশ্যক ভাবে দুঃখ ও কষ্টের কথা অবতারণা করা হইয়াছে। সে সব দুঃখ ও কষ্টের আমরা কোনও অর্থ বাহির করিতে পারিব না এবং তাহার আলোচনায় আমাদের মন অবসাদপূর্ণ হয় মাত্র। তপ্ত লৌহদ্বারা নির্দ্দোষ শিশু আর্থারের চক্ষু উৎপাটনের প্রস্তাবে আমাদের মনে কষ্ট ও দয়ার উদ্রেক হয় বটে, কিন্তু মন কোন উচ্চ আদর্শের দিকে অকৃষ্ট হয় না। কিন্তু ভারতের কবি এমন কোনও কষ্টের অবতারণা করেন নাই যাহাদ্বারা কাহারও হৃদয় প্রশস্ত ও মন উন্নত না হয়। রামায়ণে যে সব কষ্টের কাহিনী আছে, নলদময়ন্তী বা সাবিত্রী সত্যবানের যে দীর্ঘকালব্যাপী যন্ত্রণা, তাহা হয় ধর্ম্মের জন্য, না হয় সত্যের জন্য, না হয় ভালবাসার জন্য। সে সব দুঃখ কষ্টের পশ্চাতে যে বীর্য্য আছে, যে চরিত্রবল আছে, তাহাতে আমাদিগকে মহত্বের দিকেই আকৃষ্ট করে। পাশ্চাত্য কবিগণ যে কেন এইরূপ তীব্র যন্ত্রণার অবতারণা করেন তাহার কারণ বোধ হয় এই যে তাঁহাদের মধ্যে গার্হস্থ্য জীবন আমাদের দেশের মত সম্পূর্ণ নয় এবং পারিবারিক সম্বন্ধ অপেক্ষাকৃত শিথিল বলিয়াই তাঁহারা একটা তীব্র আঘাত বা যন্ত্রণার ভিতর দিয়া সেই সম্বন্ধগুলিকে আরও নিবিড়ভাবে অনুভব করিতে চান। কিন্তু আমাদের পারিবারিক জীবনের বন্ধন বেশ সুদৃঢ় ; সেইজন্য পারিবারিক শোক দুঃখে আমরা স্বভাবতঃই এইরূপ অভিভূত হইয়া পড়ি যে তাহার জন্য একটা কৃত্রিম উত্তেজনার প্রয়োজন হয় না, বরং

সেইরূপ উত্তেজনায় আমরা আরও অবসন্ন হইয়া পড়ি। তাই আমাদের কাব্যে অনর্থক দুঃখ কষ্টের (যাহার উপর আমাদের হাত নাই)—আলোচনা নাই। এইরূপ উচ্চ আদর্শের দ্বারা অনুপ্রাণিত হইয়াই রামায়ণের কবি গ্রন্থ আরম্ভ করিয়াছেন। সর্ব্বভূতে প্রীতি, তপস্যা, বীর্য্য প্রভৃতি সদ্‌গুণসম্পন্ন আদর্শ পুরুষ কে? তাঁহার গ্রন্থের প্রারম্ভেই এই প্রশ্ন দেখিতে পাই। প্রশ্নের উত্তরে দেখি যে এইরূপ আদর্শপুরুষ ধরাতলে কখনও অবতীর্ণ হন নাই, তবে দশরথপুত্র রামচন্দ্রের জীবনে পূর্ব্বোক্তরূপ আদর্শ পুরুষের লক্ষণসকল কিয়ৎ পরিমাণে পাওয়া যায়। এবং সেই মহান্ আদর্শ মানবের সমক্ষে ধরিবার নিমিত্তই কবি শ্রীরামচরিত বর্ণন করিতে আরম্ভ করিলেন। ইহা হইতেই বুঝা যায় যে বাল্মীকির উদ্দেশ্য কত মহৎ ও তাঁহার আদর্শ কত উচ্চ। তাঁহার সরস্বতী সুন্দরী হইলেও শুভ্রা, মাতৃস্থানীয়া।

এইত গেল রামায়ণের আদর্শের কথা। রামায়ণে সমাজের কিরূপ চিত্র আছে জানিতে অনেকের কৌতূহল হইতে পারে। রামায়ণের সমাজ তিনটী প্রধানস্তরে বিভক্ত করা যায়:—অযোধ্যা সমাজ, কিষ্কিন্ধ্যা সমাজ ও লঙ্কা সমাজ। প্রথম অযোধ্যার সমাজে আমরা দেখিতে পাই স্বামী স্ত্রীর সিকট সত্যরক্ষার নিমিত্ত প্রাণাপেক্ষা প্রিয়পুত্রকে বনবাসে দিয়া স্বয়ং প্রাণত্যাগ করিতেছেন; পুত্র পিতার সত্যরক্ষার নিমিত্ত বনবাসে চলিয়াছেন, "তিনি বলিতেছেন আমি স্বার্থপর হইয়া অযোধ্যায় বাস করিতে চাই না"; তাহার পশ্চাতে স্বামীগতপ্রাণা সীতা,—তিনি বলিতেছেন "রাজপুরীর বিশাল শয্যা অপেক্ষা তোমার শ্রীচরণ ছায়া আমার নিকট সহস্রগুণে শ্রেয়ঃ; ভ্রাতৃবৎসল লক্ষণ ভ্রাতার পদাঙ্ক অনুসরণ করিয়া বনে চলিতেছেন; ভরত নির্ব্বিবাদে রাজ্য পাইয়াও জ্যেষ্ঠ ভ্রাতার পাদুকাদ্বয়কেই সিংহাসনে বসাইয়া তাহার পূজা করিতেছেন। উত্তরাকাণ্ডে শ্রীরামচন্দ্র সীতার প্রতি সম্পূর্ণ বিশ্বাস থাকিলেও প্রজা সাধারণের প্রতি কঠোর কর্ত্তব্যসাধন করিবার নিমিত্ত প্রাণাপেক্ষা প্রিয়তমা সীতাদেবীকে বর্জ্জন করিলেন; অবার যখন যজ্ঞকালে সকলে নূতন বিবাহের পরামর্শ দিতে লাগিলেন তখন তিনি সুবর্ণ সীতা প্রস্তুত করাইয়া তৎসাহচর্য্যে যজ্ঞকার্য্য সম্পন্ন করিয়া দেখাইলেন যে যদিও সীতাকে বাহিরে বর্জ্জন করিয়াছেন তথাপি তাঁহার সতী প্রতিমা তাঁহার হৃদয়ে সুবর্ণবর্ণে চিত্রিত হইয়া রহিয়াছে। এমন কি, সকল বিপদের মূল যে কৈকেয়ী তাঁহাকে ও যখন আমরা প্রথম দেখিতে পাই তখন তিনি মন্থরার মুখে রামের রাজ্যাভিষেকের কথা শ্রবণ করিয়া বলিতেছেন—"মন্থরা, রাম ও ভরতে আমি ত কোনও প্রভেদ দেখিতেছি না; রাম যখন রাজ্য পাইয়াছে তখন সে ত ভরতেরই পাওয়া হইয়াছে"—এই বলিয়া তিনি স্বকীয় গলদেশ হইতে একগাছি বহুমূল্য হার উন্মোচন করিয়া মন্থরাকে প্রদান করিলেন। এবং পরে মন্থরার কুমন্ত্রণায় বশীভূত হইয়াই রামের বিরুদ্ধাচরণ আরম্ভ করিলেন। যাহা হউক অযোধ্যা সমাজের কলঙ্কস্বরূপ মন্থরা

ও কৈকয়ী—ইহাঁরা খাঁটি অযোধ্যা সমাজের লোক নহেন। প্রত্নতত্ত্ববিদ্‌গণ স্থির করিয়াছেন যে প্রাচীন কেকয়রাজ্য বর্ত্তমান আফগানিস্থানের অন্তর্গত ছিল; সুতরাং দেখা যায় যে মন্থরা ও কৈকেয়ী আফগানিস্থান হইতে আসিয়াছিলেন। কৌতূহলের বিষয় এই যে গান্ধারী, মাদ্রী, কৈকেয়ী ও মন্থরা—এই যে কয়জন আফগানিস্থান হইতে আসিয়াছিলেন তাহার মধ্যে গান্ধারী ভিন্ন আর সকলেই কলঙ্কভাগিনী হইয়াছেন।

দ্বিতীয়স্তরে কিষ্কিন্ধ্যা সমাজ। অযোধ্যার সমাজ যদি প্রথর মধ্যাহ্ন হয় তাহা হইলে কিষ্কিন্ধ্যা সমাজকে সায়ংকাল বলা যায়। এখানে সৎ ও অসৎ, ধর্ম্ম ও অধর্ম্ম, জ্ঞান ও অজ্ঞানের এক অপূর্ব্ব সংমিশ্রণ দেখিতে পাওয়া যায়। প্রথমে বালীর চরিত্র অনুসন্ধান করিলে দেখিতে পাই যে তিনি একটি প্রতাপান্বিত রাজা ছিলেন; শাস্ত্রে তাঁহার বিশেষ দখল ছিল কিন্তু শাস্ত্রানুযায়ী চরিত্র তিনি গঠন করিতে পারেন নাই; এদিকে যেমন তিনি প্রজারঞ্জক ও বীর্য্যবান্ ছিলেন, তেমনি অপরদিকে ভ্রাতা সুগ্রীবের প্রতি তাঁহার ব্যবহার, ধর্ম্ম ও নীতি বিগর্হিত হইয়াছিল। আবার সুগ্রীব ও কম অপরাধী নহেন। তাঁহার মধ্যে সৎ ও অসৎ গুণের সংমিশ্রণ দেখিতে পাই। যখন বালী কোনও রাক্ষসের সহিত যুদ্ধে পরাজিত হইয়া কিয়ৎকাল ভূগর্ভে প্রোথিত ছিলেন সেই অবসরে সুগ্রীব ভ্রাতার অস্তিত্ব সম্বন্ধে বিশেষ কোনও অনুসন্ধান না করিয়াই তাঁহার রাজ্য ও পত্নী অধিকার করিয়া বসিলেন। আবার পরে রামচন্দ্রকে কোনও নির্দ্দিষ্ট সময়ে সাহায্য করিতে প্রতিশ্রুত হইয়াও তিনি কার্য্যকালে পশ্চাৎপদ হইয়াছিলে ও চারি মাস বিলম্ব করিয়া শেষে যুদ্ধের জন্য প্রস্তুত হন। কিন্তু তাঁহার সদ্‌গুণের ও অনেক পরিচয় পাওয়া যায়। যখন একবার তিনি রামচন্দ্রের পক্ষ কার্য্যতঃ অবলম্বন করিলেন, তখন হইতে তাঁহার জন্য সুগ্রীব যে কত আত্মত্যাগ স্বীকার করিয়াছিলেন তাহা বলা যায় না। তাহার পর সুগ্রীবের পত্নী তারার চরিত্র যখন অবলোকন করি তখন হৃদয়ে মিশ্রভাবের উদ্রেক হয়। বালীর মৃত্যু উপলক্ষে তাঁহার বিলাপ কৃত সকরুণ যে পাঠমাত্র হৃদয় বিগলিত হয়; কিন্তু আবার সুগ্রীবের সহিত তাঁহার পরিণয়ের কথা শুনিয়াই আমাদের ভক্তি অনেকাংশে বিচলিত হয়। হইতে পারে তাঁহাদের সমাজে এইরূপ রীতি প্রচলিত ছিল; কিন্তু বালীর অস্তিত্ব সম্বন্ধে কৃতনিশ্চয় না হইয়াই তিনি যে তাঁহার কনিষ্ঠ ভ্রাতাকে বিবাহ করিলেন ইহাতে তাঁহাকে সতীশ্রেষ্ঠা সীতার পার্শ্বে স্থান দিতে কোন মতেই প্রবৃত্তি হয় না। অঙ্গদ চরিত্র ও ঐ প্রকার। তিনি যেমন একদিকে রামের সাহায্যার্থে আত্মত্যাগ স্বীকার করিয়া ছিলেন, তেমনি অপর দিকে আবার পিতার বিরুদ্ধে বিদ্রোহাচরণ করিয়া অপরাধী হইয়া ছিলেন। কিন্তু এই সৎ ও অসৎতর সঙ্গমস্থলে হনুমানের চরিত্র, তাহার পবিত্রতা ও মহত্বের দ্বারা আমাদের দৃষ্টি আকর্ষণ করে। হনুমান যে অন্ধ ভক্তি দ্বারা কেবল রামের পূজা করিতেন তাহা নহে, তিনি একজন বিশিষ্ট জ্ঞানী পুরুষ ছিলেন এবং সর্ব্বত্রই তিনি বিচার করিয়া কর্ত্তব্য নিরূপণ করিতেন। যখন

অঙ্গদ পিতার বিরুদ্ধে বিদ্রোহী হইবার ইচ্ছা প্রকাশ করেন, তখন হনুমান উঠিয়া ভয় দেখাইয়া তাহাকে নিরস্ত করেন। ইহাতে বুঝা যায় যে কর্ত্তব্যবুদ্ধিদ্বারা প্রণোদিত হইয়াই সকল কার্য্য করিতেন। আবার যখন লঙ্কায় সীতাদেবীর অনুসন্ধান নিমিত্ত রাবণের অন্তঃপুরের প্রকোষ্ঠে ২ রজনীকালে ভ্রমণ করিয়াছিলেন, তখন সেই সুপ্তানারী-গণকে নিরীক্ষণ করিয়া তাঁহার মনে প্রবল আত্মগ্লানি ও ধর্ম্মলোপের ভয় জাগ্রত হইয়াছিল। আবার যখন বহু অনুসন্ধানের পরও সীতাদেবীর কোন ও অনুসন্ধান পাইলেন না, তখন মনে মনে এত ক্ষুব্ধ হইলেন যে বিফল হইয়া ফিরিয়া যাওয়া অপেক্ষা প্রাণত্যাগই শ্রেয়ঃ মনে করিতে লাগিলেন। কিন্তু পুনরায় চিন্তা করিয়া তিনি মনে করিলেন—যখন "একার্য্য আমার দ্বারা সিদ্ধ হইল না তখন ভগবানের উপর নির্ভর ভিন্ন গত্যন্তর নাই। এই মনে করিয়া তিনি অনাহারে অনিদ্রায় তপস্যা আরম্ভ করিলেন। ভগবানের উপর এইরূপ সম্পূর্ণভাবে নির্ভর করার ফলে তাঁহার চক্ষু অশোক কাননের উপর নিপতিত হইল ও তথায় তিনি সীতাদেবীর দর্শনলাভ করিলেন। এইরূপ তাঁহার জীবনের ক্ষুদ্র বৃহৎ ঘটনার মধ্য দিয়া তাঁহার ধর্ম্ম প্রবণতা ও কর্ত্তব্য নিষ্ঠা ফুটিয়া বাহির হইয়াছে।

লঙ্কার সমাজের সহিত আমাদের যেখানে প্রথম পরিচয় সেখানে রাবণ তাঁহার শয়নাগারে অসংখ্য নারীপরিবৃত হইয়া সুপ্তাবস্থায় পড়িয়া আছেন। গৃহের চতুঃপার্শ্বে কলাসব, সর্করাসব প্রভৃতি নানা প্রকার মদ্য কাঞ্চন পাত্রে সুসজ্জিত রহিয়াছে। স্থানে স্থানে নানাপ্রকার ফল, লবন, অর্দ্ধভুক্ত ফলের আঁটি ও অর্দ্ধভুক্ত কুক্কুট পড়িয়া আছে। রাবণ তাহার নারীবর্গের সহিত রাত্রির অধিকাংশই জাগরণ করিয়া নৃত্যগীতাদিতে কাটাইয়াছেন। এইস্থলে বাল্মীকি স্ত্রীগণের যেরূপ বর্ণনা দিয়াছেন তাহাতে বেশ বুঝা যায় যে বিলাসচিত্র অঙ্কনেও তিনি সুনিপুণ ছিলেন। তাহারা নানা বেশভূষায় সজ্জিত হইয়া অর্দ্ধমগ্ন অবস্থায় পরস্পরের গাত্রে হেলিয়া পড়িয়া নিদ্রা যাইতেছে। কবি, ইন্দ্রিয়ো-পভোগ্য এতগুলি জিনিষের একত্র সমাবেশ করিয়া মনে করিলেন যে ইহাতে লোকের কুপ্রবৃত্তি সকল উত্তেজিত হইতে পারে; এইজন্য শেষে এমন একটী কথা বসাইয়া দিলেন যে তাহাতে সমস্ত চিত্রটী একটী বীভৎস দৃশ্যে পরিণত হইয়া গেল। তিনি বলিতেছেন "যেমন গাভীগণের মধ্যে বৃষ পড়িয়া থাকে সেইরূপ এই সকল নারীগণের মধ্যে রাবণ পড়িয়া আছেন।" বাল্মীকী যে ঐন্দ্রিয়িক বিলাসকে কি চক্ষে দেখিতেন তাহা ইহা হইতে স্পষ্ট উপলব্ধি হয়। এই ত গেল লঙ্কার সমাজের বহিশ্চিত্র, সমাজের নৈতিকচিত্র ও তদনুরূপ। অনেক পাশ্চাত্য সমালোচক, রামায়ণের ব্যক্তিবিশেষ ও চরিত্র বিশেষ সম্বন্ধে যেরূপ 'rationalistic' মত পোষণ, করেন রাবণ ও তাঁহার চেড়ীবৃন্দ ঠিক সেই প্রকার যুক্তিই নিরন্তর সীতার কর্ণে প্রতিধ্বনিত করিতেন। দৃষ্টান্তস্বরূপ শ্রীযুক্ত Wheeler সাহেবের মতামতের উল্লেখ করা যাইতে পারে, তিনি বলেন—"রাম যে সেচ্ছা,

পূর্ব্বক বনে গিয়াছিলেন তাহা বিশ্বাস করা যায় না। কৈকেয়ী ও কৌশল্যার দুইটী দল ছিল। বনবাসকালে কৌশল্যার পক্ষ তেমন শক্তিশালী ছিল না, সেইজন্য রামকে বনে যাইতে হইল।" রাবণ ও ঠিক এই রকম কথাই সীতাকে বুঝাইতে চেষ্টা করিয়াছিলেন। অপর একস্থলে Wheeler সাহেব বলিতেছেন "দশরথ যে সুস্থ অবস্থায় কেবল পুত্রের শোকে প্রাণত্যাগ করিলেন, ইহা বিশ্বাস করা যায় না।" তাঁহার মৃত্যুর যথার্থ কারণ এই যে কৌশল্যা তাঁহাকে বিষপান করাইয়াছিলেন—"The truth is that Kausallya poisoned Dasarth." তাহা ছাড়া materialist বা জড়বাদী দলের অনেক যুক্তি ও সিদ্ধান্তই লঙ্কার অধিবাসীদের অবিদিত ছিল না। চেড়ীগণ সীতাকে বুঝাইতেছেন যে রূপ ও যৌবন চিরকাল থাকে না. অতএব সময় থাকিতে ইহার সদ্ব্যবহার কর ইত্যাদি। জাবালী, রাম যখন বনে যাইতেছেন তখন তাঁহাকে বুঝাইতে চেষ্টা করিতেছেন, যে বনবাস অর্থে যখন কোন ও নির্দ্দিষ্ট সসীম বন বুঝিতে হইবে, তবে অযোধ্যার উপকণ্ঠে যে উপবন আছে সেখানে বাস করিলেই ত হইতে পারে। কিন্তু রাম তাহার উত্তরে বলিলেন—"রাজা দশরথের সকল কার্য্যই ন্যায়সঙ্গত, কিন্তু তোমার মত যে পুরোহিতকে তিনি প্রশ্রয় দিয়াছেন সেটা তাঁহার পক্ষে অত্যন্ত গর্হিত হইয়াছে। এইরূপ rationalist বা materialist দল আমাদের সমাজে কখনও সম্মানিত হয় নাই। চার্ব্বাক একজন ঘোর rationalist ছিলেন, কিন্তু আমাদের দেশে তাঁহার মত, কখনও আদৃত হয় নাই। আমাদের সমাজে সৎকর্ম্মেরই পূজা হইয়াছে; কিন্তু ভাল ভাল যুক্তি বা পল্লবিত বক্তৃতাদ্বারা কেহই এ সমাজকে বশ করিতে পারেন নাই। অনেকে বলেন নির্ব্বিচারে দান করিলে সমাজের সমূহ ক্ষতি, অতএব দান করিবার পূর্ব্বে দানের পাত্রের সম্বন্ধে ভাল করিয়া সন্ধান লইয়া পরে দান করা উচিত। আবার কেহবা বলেন যে ভগবান যাহাকে শাস্তি দিতেছেন তাঁহার দুঃখ মনে করিয়া ঈশ্বরের বিরুদ্ধে কাজকরা উচিত নয়। কিন্তু এইরূপ শত শত যুক্তি শুনিয়াও আমরা পর মুহূর্ত্তেই যদি দেখি যে কেহ সূক্ষ্ম বিচার না করিয়াই কাহারও দুঃখ মোচন করিতেছেন, আমাদের মস্তক তখনই স্বতঃই এই শেষোক্ত মহাত্মার চরণে অবনত হইয়া পড়ে, এবং বাক্যসর্ব্বস্ব পণ্ডিতকে নীচ ও কৃপার পাত্র বলিয়া মনে হয়। সেইজন্য লঙ্কার তর্কজালের বাহাদুরিতে চমৎকৃত হইতে পারি, কিন্তু অযোধ্যার আত্মত্যাগের দিকেই হৃদয় আকৃষ্ট হয়। কিন্তু অযোধ্যার পুণ্যক্ষেত্রে যেমন পাপের মূর্ত্তি মন্থরা আছে, পাপপুণ্যের সঙ্গমস্থল কিষ্কিন্ধ্যায় যেমন ধার্ম্মিকশ্রেষ্ঠ হনুমান আছেন, সেইরূপ পাপপুরী লঙ্কার মধ্যেও বিভীষণ, মন্দোদরী প্রভৃতি পুণ্যের আদর্শ বর্ত্তমান। ভগবান কোন স্থানকেই যে নিরবচ্ছিন্ন পাপ বা পুণ্যের আধার করেন নাই, কবি তাহাই দেখাইয়াছেন।

ভারতীয় কথা।

হিমালয়ে উত্তরাখণ্ড।

[*Extract from the writings of a proposed Recognised Reader under the Rules of the Dawn Society, Magazine Section.*]

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যাত্রীগণ—কেদারবদ্রির অধিকাংশ যাত্রীই গৃহস্থ। তাহাদের মধ্যে ধনী, মধ্যবিত্ত, এবং দরিদ্র সকল শ্রেণীরই লোক আছে। মধ্যবিত্ত শ্রেণীর যাত্রী সংখ্যাই অধিক যিনি বাহ্যিকভাবে দেখিবেন তিনি মনে করিবেন যে ইহারা সকলে সমাজের নিম্নশ্রেণী ভুক্ত, কিন্তু ভাল করিয়া দেখিলে বেশ বুঝা যায় যে তাহা নহে, উহাদের প্রায় সকলকারই স্থান তাহার উপরে, ধনীর সংখ্যা এই তীর্থদ্বয়ে একেবারে শূন্য নয়। প্রায় প্রত্যেক বৎসরেই দুই এক জন রাজা মহারাজা বা বড় জমীদার এ স্থানে তীর্থ করিতে আসিয়াছিলেন শুনা যায়। পুণ্যলাভেচ্ছু হিন্দুরাজগণ অনেকেই এক-আধবার কেদারবদ্রি দর্শন করিতে আসিয়াছেন। ইহা ব্যতীত অন্যান্য ধনবান ব্যক্তিও প্রত্যেক বৎসরে আসিয়া থাকেন। কেদারনাথে যাইবার কালে একদিন পথিমধ্যে আমাদের সহিত অন্যান্য যাত্রীর মধ্যে একজন মাড়োয়ারি রমণীর দেখা হইল। আমাদিগকে দেখিয়া তিনি ভাঙ্গা ভাঙ্গা বাঙ্গালা কথায় জিজ্ঞাসা করিলেন, আমাদের বাড়ী কোথায়! আমাদের বাড়ী কলিকাতায় শুনিয়া, কলিকাতার কোন্ পাড়ায় জানিতে চাহিলেন। আমরা বলিলাম বাগবাজারে; যদিও বাগবাজারে আমাদের সকলকার বাড়ী নয়, তবুও সেই স্থান হইতে দলবদ্ধ হইয়া যাত্রা করিয়াছি বলিয়া সেখানকার নাম করিলাম। আমাদের বাড়ীর খবর লইয়া তিনি বলিলেন, "আমার বাড়ী বড় বাজারে"। তাঁহার সহিত কিছুক্ষণ আমাদের দাঁড়াইয়া কথাবার্ত্তা হইল। রমণী বৃদ্ধা; তাঁহার গায়ে এক গা সোণার গহনা, সব আট্‌সাট্। বৃদ্ধা খুব তড়্‌বড়ে, অনেক কথা কহিতে লাগিলেন। সঙ্গে বিখ্যাত কম্বলী বাবা বা কম্বুলে স্বামীর ছত্রের এক জন লোক আছেন। স্বর্গীয় বিশুদ্ধানন্দ স্বামী উত্তরাখণ্ডের স্থানে স্থানে ছত্র খুলিয়াছেন, তাহা হইতে দরিদ্র এবং অভাবযুক্ত তীর্থযাত্রীদিগকে চাল, ডাল, আঁটা ইত্যাদি এবং রাত্রিকালে শীত নিবারণের জন্য কম্বল বিনা মূল্যে দেওয়া হয়। তাঁহার ছত্রের প্রধান অর্থদাতা হইতেছে কলিকাতার মাড়োয়ারিরা। এই বৃদ্ধা কোন ধনী মাড়োয়ারি-গৃহিনী; ছত্রগুলিতে কিরূপ কাজ চলিতেছে দেখিতে আসিয়াছিলেন। বৃদ্ধা একাকিনী,—তাই সঙ্গে কম্বলী বাবার সঙ্গে একজন চেলা যাইতেছেন, "কাঠ্‌গুদাম" রেলওয়ে ষ্টেশন পর্য্যন্ত পৌঁছাইয়া দিয়া আসিবেন। বৃদ্ধার সঙ্গে একখানা কাপড় আর গামছা ব্যতীত অন্য কোন আসবাব্ পত্র দেখিলাম না, অন্য কোন দ্রব্য ও আর তাঁহার দরকার হইবে না, রাঁধিয়া খাইবার বাসন ছত্রে পাইবেন। আমরা কেদারবদ্রির যাত্রীগণের মধ্যে অনেককেই এইরূপ সম্পূর্ণ আসবাব্‌পত্র হীণ হইয়া আসিতে দেখিয়াছি। তাহাদের মধ্যে অনেকেই বেশ বর্দ্ধিষ্ঠ সংসারের লোক। সহজে তাহা-

দিগকে চিনিয়া উঠা দায়, কিন্তু হয়ত গায়ের গহনা কিম্বা হাবভাব বা কাপড় চোপড়ে চিনিতে পারা যায়। সাধারণ যাত্রীরা স্ত্রীলোকই হউন বা পুরুষই হউন নিজের যা কিছু সামান্য কাপড় চোপড় নিজেই বহন করিয়া লইয়া যায়, অক্ষম হইলে কুলির দ্বারা বহন করা হয়। পারত পক্ষে ধনী দরিদ্র কেহ কোন প্রকার বাহন ব্যবহার করেন না, তবে দুর্ব্বল এবং আয়েস প্রিয় যাত্রীদিগের অন্য কথা। আমরা লক্ষ্য করিয়াছি যে সহরে লোকেরা, এবং স্ত্রীলোক অপেক্ষা পুরুষেরা সমধিক বাহন প্রিয়। স্ত্রীলোকদিগের পদচারণে অনুরাগের প্রধান কারণ তাহাদিগের সমধিক ধর্ম্মপ্রবৃত্তির প্রাবল্য। তাহাদের বিশ্বাস পদব্রজে যাইতে পারিলে অধিক পুণ্যলাভ হয়।

যাত্রীদিগের মধ্যে সাধু সন্ন্যাসীর সংখ্যা নিতান্ত কম নয়। সাধারণের মধ্যে একটা ধারণা আছে যে উত্তরাখণ্ডে কেবল মাত্রই সাধু সন্ন্যাসীই যায়, গৃহস্থাশ্রমী খুব কমই যাইতে পারে, কেননা পথ বড় দুর্গম। এ কথা আদবেই সত্য নহে। যাত্রীগণের মধ্যে অর্দ্ধেকের বেশী গৃহস্থ যাত্রী, বাকী সাধু সন্ন্যাসী। ভারতবর্ষে সাধুর জীবন একটি প্রধান জিনিষ।—অনেক জিনিষের মধ্যে শুধু ইহা অন্যতম একটি নহে, ইহা ভারতের জাতীয় জীবনের সর্ব্বপ্রধান বস্তু। উত্তরাখণ্ডে তীর্থযাত্রার দ্বারা অন্যান্য লাভের মধ্যে প্রকৃত সাধুজীবন দর্শন একটি প্রধান লাভ। ভারতবর্ষের অন্য কোন স্থানে কিম্বা কোন মেলাতে সাধুজীবন দর্শনের এত সুবিধা হয় কিনা জানি না! আজকাল পাশ্চাত্য শিক্ষার জাতীয়ভাব হীণ করণ প্রভাবে শিক্ষিত ব্যক্তিদিগের মন হইতে সাধু সন্ন্যাসীগণের উপর শ্রদ্ধা চলিয়া যাইতেছে। ভারতবর্ষের অন্যান্য জাতি অপেক্ষা বাঙ্গালীদের মধ্যে কি শিক্ষিত কি অশিক্ষিত সকলকারই মনে এই অশ্রদ্ধার ভাব কিছু অধিক দেখা যায়। বাস্তবিক বাঙ্গালী জাতির মনে সন্ন্যাসাশ্রমের উপর অনুরাগ কিছু কম। স্বামী বিবেকানন্দ মাদ্রাজ বাসীর অভিনন্দন পত্রোত্তরে বলিয়া গিয়াছেন, "বঙ্গদেশের উচ্চশ্রেণীরা ত্যাগ কখনও ভাল বাসিতেন না। তাঁহাদের প্রবৃত্তি চিরকাল ভোগের দিকে।" এ বিষয়ে উক্ত পত্রের অন্যস্থলে তিনি লিখিয়াছেন, "বঙ্গদেশ যে ভারতবর্ষের অন্যান্য অংশের ধর্ম্মজীবন হইতে কিঞ্চিৎ পৃথক হইয়া গিয়াছে তাহার সর্ব্বপ্রধান কারণ,—আজ পর্য্যন্ত ভারতবর্ষের অধ্যাত্মজ্ঞানের অধিকারী এবং প্রতিনিধি স্বরূপ প্রবল সন্ন্যাসী সম্প্রদায় হইতে বেশী প্রভাব না পাওয়া।" যাহা হউক যে কারণেই আমাদের সন্ন্যাসপ্রবৃত্তি কম হউক না কেন, ভারতীয় জীবনের এত বড় দিক্‌টা আমাদের জানিয়া রাখা বিশেষ আবশ্যক। "জাতীয়" শিক্ষায় ইহা একটি অঙ্গস্বরূপ হওয়া উচিত, নহিলে ভারতের অন্যান্য অংশের সহিত আমরা এক হইয়া সম্যক্‌রূপে মিলিতে পারিব না। অনেকের বিশ্বাস আজকাল ভারতবর্ষে প্রকৃত সাধু নাই। এ কথাও ঠিক নহে, পতিত ভারতে আজও প্রকৃত সাধুর অভাব নাই। তবে আমাদের চক্ষেও তাহাদের অনেক দোষ

দেখিতে পাওয়া যায়, সেগুলি অনেক স্থলে তাহাদের দুর্ব্বলতা মাত্র আর অনেক স্থলে তাহা আমাদের দেখারই দোষ।

অতি প্রাচীন কাল হইতে এই সাধু সন্ন্যাসীগণ সমগ্র এসিয়া খণ্ডে ধর্ম্মের প্রচার করিয়া বেড়াইতেছেন। ইহাদেরই দ্বারা বদরিকাশ্রমের গিরি পথ দিয়া ভারতবর্ষ হইতে তীব্বত, চীন, জাপান এবং এমন কি উত্তরে সাইবিরিয়া পর্য্যন্ত ভারতীয় জ্ঞান ও ভারতীয় ধর্ম্ম নীত হইয়াছিল এবং চীন ও অন্যান্য দেশ হইতে তাহাদের জ্ঞান ও বিদ্যা আনিত হইয়াছিল। বদ্রিনাথের উত্তরে "নিতি" এবং অন্যান্য গিরি সঙ্কট সমূহ এক দিন ভারতের এবং চীন দেশের মধ্যে সদর রাস্তার কাজ করিতেছিল। এখনও তিব্বত ও ভারতবর্ষ হইতে সন্ন্যাসী ও লামা পরিব্রাজকগণ উভয় দেশে যাতায়াত করেন। এক-জন কাশ্মীরী সাধুর সহিত আমাদের দেখা হইয়াছিল; তিনি বলিলেন আমি এ বৎসর শুধু কেদারবদ্রি দর্শন করিয়া আসিলাম, আগামী বৎসর তিব্বতে মানসসরোবর এবং কৈলাস পর্ব্বত দর্শন করিতে যাইব। ওখিমঠ নামক স্থানে একজন পুলিশের কনেষ্টবলের সঙ্গে আমাদের সাক্ষাৎ হইল, সে মানসসরোবরে গিয়াছিল, আমাদিগকে তাহার বৃত্তান্ত বলিতে লাগিল। রামকৃষ্ণ মিশনের স্বামী অখণ্ডানন্দ "উদ্বোধন" পত্রিকাতে "তিব্বতে তিন বৎসর" নামক প্রবন্ধে নিজ ভ্রমণ কাহিনী লিখিতেছেন। তিনি তিব্বতে তিন চারি বৎসর ভ্রমণ করিয়া যখন কাশ্মীরে উপস্থিত হন তখন ইংরাজ গবর্ণমেণ্টের পক্ষ হইতে তাঁহার নিকট তিব্বতের অনেক সংবাদ লিখিয়া লওয়া হইয়াছিল বিগত তিব্বত অভিযানে বোধ হয় তাহা অনেক কাজে লাগিয়াছে. যাহা হউক এখনও প্রাচীনকালের সাধু সন্ন্যাসীদের দ্বারা দেশ বিদেশের সেই শুভ সম্মিলন সম্পূর্ণ বন্ধ হইয়া যায় নাই। এখনও তাহারা সারাদিন হাটিয়া সন্ধ্যার সময় কোন গ্রামে গিয়া বিশ্রাম করিতে করিতে তুলসী দাসের কবিতা আওড়াইয়া এবং দেশ বিদেশের গল্প করিয়া পল্লীবাসীগণের কিঞ্চিৎ নৈতিক উন্নতি এবং জ্ঞানের প্রসার বৃদ্ধিতে সহায়তা করিয়া থাকে।

একজন মহাত্মা সন্ন্যাসীর নাম না করিয়া উত্তরাখণ্ডের এই সাধুদিগের বৃত্তান্ত শেষ করিতে পারিলাম না। তাহার নাম পূর্ব্বেই একবার উল্লেখ করা হইয়াছে। তিনি স্বামী বিশুদ্ধানন্দ। এই মহাপুরুষ অন্যান্য লোকের ন্যায় একবার উত্তরাখণ্ডের তীর্থ সমূহে আসিয়াছিলেন, এস্থানে যাত্রীদিগের শীতে, আহারাভাবে এবং অন্যান্য কারণে কষ্ট দেখিয়া তাঁহার হৃদয় দ্রবীভূত হইয়াছিল। তিনি প্রতিজ্ঞা করিলেন যাত্রীদিগের এই কষ্ট দূর করিতে হইবে অথচ তিনি নিজে নিঃসম্বল; কখনও হস্তের দ্বারা একটিও মুদ্রা স্পর্শ মাত্র করিতেন না; তাহার পার্থিব সম্বলের মধ্যে ছিল একটি শুধু কম্বল, তাহার জন্য তাঁহার নাম হইয়াছিল কম্বলী বাবা, এই সাধারণ লোকে তাহাকে সেই নামেই জানিত। স্বামী বিবেকানন্দ তাহাকে কোনও গৃহস্থের নিকট হইতে কখনও সম্পূর্ণ আহার্য্য ভিক্ষা করিতে দেখেন নাই, উদ্দেশ্য পাছে তাহাতে

গৃহস্থের কোনও কষ্ট হয়।

"ফকীরোঁকি দৌলত কি পরওয়া নেহি"। কম্বলী বাবারও "দৌলতের" অভাব হইল না। ধনী মাড়োয়ারিবৃন্দ এবং অন্যান্য লোকে তাঁহাকে টাকা যোগাইতে লাগিল। উত্তরাখণ্ডের প্রত্যেক প্রধান স্থানে তিনি ছত্র খুলিলেন। গঙ্গোত্রী, যমুনোত্রী ইত্যাদি স্থানে এবং পথিমধ্যে কিছু কিছু দূর অন্তর একটি করিয়া ছত্র খোলা হইল। যাত্রীগণ দিনে সেইখানে বিশ্রাম এবং রাত্রিকালে নিদ্রা যাইতে পারে এবং দরকার মত চাল, ডাল, আটা ঘি ইত্যাদি, পাইয়া থাকে। প্রাচীন কালের দড়ির "ঝুলা" পোলের পরিবর্ত্তে প্রখরগতি স্রোতস্বিনীগুলির উপর লোহার পোল প্রস্তুত হইল। পথ সুগম হইয়া গেল। সহস্র সহস্র যাত্রী ভারতবর্ষের নানা স্থান হইতে আসিয়া হিমালয়ের অনন্ত শোভা দেখিতে ২ যেন অন্তরের মূর্ত্তি দেখিয়া লইল! শুনিয়াছি কম্বলী রামকৃষ্ণ মিশনকে এই বিশাল কর্ত্তব্যভার হাতে লইয়া চালাইতে বলিয়াছিলেন, কিন্তু ইহারা নাকি আপনাদের অক্ষমতা ভাবিয়া উহা লইতে সম্মত হন্ নাই।

স্বামী বিশুদ্ধানন্দ নিঃসম্বল হইয়াও সমগ্র রাজপুতানা প্রদেশে শত শত বিদ্যালয় এবং ছত্র স্থাপন করিয়া গিয়াছেন। দ্বারে দ্বারে এক টুকরা রুটি ভিক্ষা করিয়া এই সকল কীর্ত্তি স্থাপনা যাহারা করিতে পারেন, সেই সকল নররূপী দেবতা যতদিন এই ভারতবর্ষে আছেন, হে হিন্দুসন্তান, জানিও, ততদিন আমাদের মাতৃভূমি পতিত হইয়াও হন্ নাই। ভবিষ্যতে উজ্জ্বলতর মূর্ত্তিতে আবার উত্থিত হইবেন।

উত্তরাখণ্ডের যাত্রীগণের এই বৃত্তান্তে একটা বিষয়ের উল্লেখ না করিলে প্রবন্ধ অসম্পূর্ণ হইয়া যায়। যে উদ্দেশ্যে ভারতবর্ষের এতলোক এই তীর্থ দর্শনে যায় সে উদ্দেশ্য কতখানি পূর্ণ হয়? প্রশ্নের উত্তর কিছু কঠিন; হয়ত ইহার উত্তর দিতেও আমার অধিকার নাই। কেননা কি উদ্দেশ্যে এই তীর্থযাত্রা প্রথার প্রবর্ত্তন হইয়াছে তাহা সম্যক্‌রূপে না জানিলে তাহার উত্তর দিব কিরূপে? যাহা হউক সে বিষয়ে আমি যতটুকু জানি ততটুকুর উল্লেখ করিয়া, ততটুকু উদ্দেশ্য কতখানি পূর্ণ হইয়াছে তাহা ত অক্লেশে বলিতে পারি, তাহা হইলে আমার আর অনধিকার চর্চ্চা হইবে না। প্রথমতঃ, শুনিতে পাই বর্ত্তমান হিন্দুত্বের প্রবর্ত্তনকর্ত্তা আচার্য্য শঙ্কর উত্তরাখণ্ডের তীর্থযাত্রা প্রবর্ত্তন করিয়াছেন। ভারতবর্ষের তিন কোণে, পুরী, রামেশ্বর এবং দ্বারকায় তিনি অপর তিনটী প্রধান তীর্থ স্থাপিত করেন, সে তিনটিই সমুদ্রতীরে। তার পর, তিনটিই ভগবানের তিন অবতারের সহিত সম্বন্ধবিশিষ্ট বুদ্ধ, রামচন্দ্র এবং শ্রীকৃষ্ণ; চতুর্থ তীর্থ হিমালয়ের এক অনন্ত শোভাময় প্রদেশে এবং ব্যাসদেবের আশ্রম বদরিকাশ্রম সংক্রান্ত। এখন প্রথম কথা ভারতবর্ষের চারি কোনে এই চারিটি প্রধান তীর্থ অবস্থিত। যে কালে শঙ্কর ইহার প্রবর্ত্তন করেন, তখন বাষ্প বা তাড়িৎ চালিত শকটাদির প্রচলন হইয়া "ছ মাসের পথ ছ দিনে" যাওয়া যাইত না। সমগ্র পথ

পদব্রজে যাইতে হইত। সুতরাং মনে হয় ভগবান শ্রীশঙ্করাচার্য্যের এই প্রধান তীর্থ চতুষ্টয় করিবার একটি উদ্দেশ্য ছিল যে যাত্রীগণ সমগ্র ভারতবর্ষ ভ্রমণ করিয়া সমগ্র ভারতের সম্যক্ ধারণা করিতে সক্ষম হইবে। দ্বিতীয় কথা, চারিজন ভগবানের অবতার এবং অবতার তুল্য লোকের জীবনের সহিত সম্বন্ধ বিশিষ্ট স্থান এই চারিটী প্রধান তীর্থ; উদ্দেশ্য এই সকল স্থানে যাত্রীগণ গিয়া সেই মহাপুরুষদিগের কাহিনী স্মরণ করিয়া, তাঁহাদের ভাবে উৎপ্রাণীত হইবে। এইরূপে প্রাচীন ভারতের মহাপুরুষদিগের সহিত এই ভাবে উদ্ভাবিত হওয়াতে সেই সম্বন্ধ স্থাপনের দ্বারা "ভারতীয় জাতীয়তা" দৃঢ়বদ্ধ হইতে থাকিবে। ভারতের জনসাধারণের তাহাদের জাতীয় শিক্ষার জন্যই অর্থাৎ ধর্ম্ম এবং তত্ত্বজ্ঞান শিক্ষার জন্য আচার্য্য শঙ্কর এই তীর্থগুলি স্থাপিত করিয়াছেন। তৃতীয় কথা, যিনি ভগবানের অনন্ত সৌন্দর্য্য উপলব্ধি করিতে আকাঙ্খা করেন তিনি যেন অসীম মহাসমুদ্র, গভীর অরণ্য এবং হিমানীশুভ্র পর্ব্বতশৃঙ্গ অন্ততঃ একবার করিয়া দর্শন করেন। এই উদ্দেশ্যের বশবর্ত্তী হইয়া তিনি মহা সমুদ্রতীরে এবং হিমানীশুভ্র পর্ব্বতশৃঙ্গ বেষ্টিত প্রকৃতির চিরসৌন্দর্য্যময় প্রদেশে এই তীর্থ চতুষ্টয় স্থাপিত করিয়াছেন। কিন্তু হায়, বুঝি, শঙ্করতুল্য জ্ঞানী শঙ্করাচার্য্যের সে উদ্দেশ্য তিনটি এখন একেবারেই ব্যর্থ হইতেছে। যেরূপ অন্যান্য তীর্থে আজকাল হইয়াছে, আমরা কেদারনাথে ও তাহাই দেখিলাম, বদ্রিনাথেও নিশ্চয় তাহাই; অর্থের রাজত্ব। যাত্রীগণ অনন্তদেবের প্রতিমূর্ত্তির পূজা করে না, পূজা করে পাণ্ডা! হৃদয় দিয়া ধ্যানস্থ মহাদেব মূর্ত্তিতুল্য, সেই হিমশুভ্র পর্ব্বত মূর্ত্তির পূজা করে না, অর্থ দিয়া মূর্খ লোভী ব্রাহ্মণের পূজা করে। দিগন্ত বিস্তৃত অনন্তশৃঙ্গ সমন্বিত হিমালয়ের বিরাট মূর্ত্তির ভিতর দিয়া ভগবানের বিরাট মূর্ত্তির উপলব্ধি করিতে তাহারা চাহেনা, চাহে শুধু কত শীঘ্র ঠাকুর প্রণামী এবং পাণ্ডাকে দক্ষিণা দিয়া অর্থক্রীত পুণ্যের বোঝা ঘাড়ে লইয়া আনন্দে ঘরে ফিরিবে। আমি বলিতে চাহিনা যে তীর্থযাত্রা প্রবর্ত্তন কর্ত্তাদের মহৎ উদ্দেশ্য একেবারেই সম্পূর্ণ ব্যর্থ হইতেছে। উত্তরাখণ্ডের পথে যাত্রীতে যাত্রীতে দেখা হইলে যখন তাহারা পরস্পর বদ্রিনারায়ণের নামকীর্ত্তন করিয়া অভিবাদন করে, তখন তাহাদের হৃদয়ের মধ্যে ভাবের তরঙ্গ না উঠিয়া থাকিতে পারে না। সম্পূর্ণ অপরিচিত, কোন কালে তোমার সহিত দেখামাত্র নাই, সেও তোমাকে দেখিলে আবেগের সহিত বলিয়া উঠিবে "জয় বদ্রিবিশাল কি," তুমিও তাহার প্রত্যুত্তরে বলিবে "জয় বদ্রিবিশাল কি"। এইরূপে বাঙ্গালী ও মারহাট্টি,পাঞ্জাবী এবং মাদ্রাজী হৃদয়ের গভীর আবেগের সহিত উচ্চৈঃস্বরে "বদ্রিবিশাল লালের" নামকীর্ত্তন একপ্রাণ হইয়া মিলিত হইতেছে। কে বলিবে প্রবর্ত্তনকর্ত্তাদের উদ্দেশ্য সম্পূর্ণ ব্যর্থ হইতেছে? তবে কথা হইতেছে এই যে এখনও তাহার যে সামান্য কিঞ্চিৎ উপকার হইতেছে, তাহা যেন জোর করিয়া যাত্রীদের উপর আসিয়া ফলদান করিতেছে, ইচ্ছাপূর্ব্বক জ্ঞানতঃ যাত্রীরা তাহা লইতেছে এমন নহে। এখন তীর্থক্ষেত্রে গেলে যেটুকু ধর্ম্মভাবের উদ্রেক হয় তাহা অন্ধ কু-সংস্কারময়, সজীব জাগ্রত জ্ঞানময় নহে। যাহাদের উপর এই যাত্রীগণের চক্ষু ফুটাইয়া দিবার, ও মানসিক বৃত্তিগুলি জাগাইয়া দিবার ভার ছিল, সেই পাণ্ডারা সে কর্ত্তব্য ভুলিয়া গিয়াছে, এখন তাহাদের সম্পূর্ণ নজর পড়িয়াছে অর্থ লাভের উপর; তাহারা এখন মহাপুরুষদিগের উদ্দিষ্ট প্রকৃত ব্যাপার অর্থলাভের জন্য রাশিকৃত জঞ্জাল দিয়া ঢাকিয়াছে, সে বিমল মহান্ উদ্দেশ্য যেন এখন লোপ পাইয়াছে। কে এ জঞ্জাল সরাইয়া পুনরায় তাহাকে প্রকাশিত করিবে, জানি না। আমাদের আশা শুধু গীতার সেই মহান্ আশ্বাসবানীতে "যখন যখন হয় ভারতে ধর্ম্মের গ্লানি। অধর্ম্মের অভ্যুত্থান, আপনারে সৃজি আমি"।

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AND

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(New Series.)

एकरूपेण ह्यवस्थितो योऽर्थः स परमार्थः।

That which is ever-permanent in one mode of Being is the TRUTH—Sankara

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PART I: INDIANA.

Bengalis in Tibet:

SARAT CHANDRA DAS, THE GREAT INDIAN EXPLORER.

[*Continued from page 83, Vol. I., No. 3, New Series*]

"Babu Sarat Chandra Das, the writer of this narrative, was, in 1874, while a student of the Engineering Department of the Calcutta Presidency College, appointed headmaster of the Tibetan Boarding School, then opened at Darjeeling under the orders of the Lieutenant-Governor, Sir George Campbell. Babu Sarat Chandra applied himself assiduously to the study of Tibetan ; and paid several visits in subsequent years to the monasteries and other places of interest in Independent Sikhim, where he made the acquaintance of the Raja, his ministers and other persons of importance. In 1878, Lama Ugyen-Gya tsho, a monk of the Pema-yang-tse monastery, who held the post of Tibetan teacher in the same school, was sent to Tashi-Lhunpo and Lhassa with tribute from the Pema-yan-tse monastery ; and advantage was taken of this opportunity to find out whether it would be possible for Babu Sarat Chandra Das to visit Tibet, as he much desired to do. The Lama met with little encouragement at Lhassa ; but at Tashi-lhunpo, the spiritual Prime Minister of the Tashi Lama, with the permision of the latter sent by the hands of Ugyen Gyat-sho an invitation to 'the Indian Pandit, Sri Sarat Chandra Das' to visit Tashi-lhunpo, where his name had been inserted as a student in the Grand-monastery ; offering him his choice of routes, and commanding all Jongpons (district chiefs), or other

persons to whom the letter might be shown, to help forward the Pandit with all his baggage.

In accordance with this invitation Babu Sarat Chandra, accompanied by Lama Ugyen Gya-tsho and taking with him a few scientific and other presents, together with a *photographic camera*, set out for Tashi-lhunpo in June, 1879. The travellers returned to Darjeeling towards the close of the year, after a residence of three months at the capital. They were hospitably entertained by the Prime Minister, who gave Babu Sarat Chandra a cordial invitation to return to Tashi-lhunpo in the following year. This, however, he was prevented from doing, owing to the disturbed state of Sikhim in 1880."

1st August, 1881. A. Croft.

Equipments, etc., for the Journey.

1. A *companion* in Lama Ugyen-Gya-tsho.
2. One guide from Jongri to Kambachan (Gyunsar).
3. Two coolies.

One pocket sextant.

One prismatic compass.

Two hypsometers, one thermometer.

One field glass, and one hundred and fifty rupees cash.

Though subsequent events have given a political colouring to his journey to Tibet still, he says, it was no political or other ambition that spurred him on to make "that pleasurable yet reckless plunge into the unknown regions beyond the snowy Himalayas. No ambition, no desire of money, no Government inducements influenced my mind when I quietly formed my determination to visit the sacred lands of the incarnate lamas."

"During the period (from 1874—78) when I was head-master of the Tibetan Boarding School at Darjeeling, I made three excursions into the interior of Sikhim. The grandeur of the "eternal snows," their sublimity, extent and height which no pen can describe, no pencil delineate, created in my mind an ardent desire to visit those mountain recesses and caverns where sages dwelt, and to explore those unknown and unseen Buddhist monasteries where were safely deposited the literary treasures of ancient India. * * * My heart yearned to see the incarnate Lamas and their holy congregation, and ever in my mind sentiments like these rose each time when I looked towards the azure skies of Tibet, beyond the glorious snows of the Gauri-sankar and the Kanchanjunga mountains.

"During my stay in the Tibetan Boarding School, I had read a few Tibetan works on the legendary lives of the Lamas, and particularly on the lives of Atisa and Milarapa, the greatest Mahatmas of India and Tibet of the eleventh century A. D. The success with which Atisa's labours were crowned and the miracles performed by the latter, made me impatient to proceed to Tibet.

"Owing to my acquaintance with the written and the colloquial language of Sikhim, I became somewhat confident of success with the Lamas and the good people of Tibet who, I was told, loved those who studied their sacred books. Accordingly, I addressed several letters to some of the high officials of Tashi-lhunpo and Lhassa, for leave to enter Great Tibet. My assistant Rai Bahadur, Lama Ugyen Gya-tsho, then Tibetan teacher in the school carried these letters to the Tibetan authorities.

"In the meantime I applied to the Deputy Commissioner of Darjeeling for permission to visit Tibet, his leave being necessary for going beyond British territories. Major Herbert Lewin kindly declined to receive the application, on the ground that he had no power to permit anybody, except Tibetans, to cross the Sikhim frontier. He also told me that as the Tibetans were hostile to the British Government, it would not be competent for the Government to allow the Indian subjects to enter Tibet, and even the Secretary of State, when referred to would not allow a subject of the Queen to enter a foreign country where his life would be in peril. I was, however, not depressed at this discomfiture. Believing that the Lama would soon return with news from Tibet, I purchased a photographic camera and began to practise photography during my leisure hours. After an absence of three months, Lama Ugyen Gya-tsho returned from Tibet, successful in his mission I showed the passport which the Lama had brought for me from Tashi-lhunpo to the Director of Public Instruction, Mr. (now the Hon. Sir A.) Croft. At his instance, Sir Ashley Eden induced His Excellency the Viceroy to permit my going beyond the boundary of British territory. In October, 1878, I accompanied His Honour the Lieutenant-Governor of Bengal, to Kalimpong, to serve as chief Tibetan interpreter at the Durbar that was held there on account of the dispute of the Newar settlement between the Raja and the Lamas of Sikhim."* On his return

* A lecture delivered by Babu Sarat Chandra Das at a meeting of the Buddhist Text Society held on the 28th August, 1893.

to Calcutta in the November of that year, he learned at the Indian Survey Office the use of surveying and other mathematical instruments necessary to take geographical observations, and in next May he set out on the journey. Starting from Jongri in Sikhim, he crossed over the Kanchanjunga range to Yamgatshal in Nepal, one of the upper affluents of the Tambur river ; then taking the route which sometimes skirts, sometimes crosses the western spurs of the Kanchanjunga, he went to the monastery of Tashichoding, near the village of Gyunsar and then crossed the formidable Chathang-la Pass, on the border-line between Nepal and Tibet, into a plateau at the head of the Zemu river of Sikhim. An idea, though very faint and incomplete, of the hardships, privations and difficulties through which he performed this journey, specially when he crossed the Chathang-la Pass will be obtained from the following extract from the narrative of his journey :—

"*27th June, 1897*. We had now arrived at the limit of perpetual snow. To the right and left ran two parallel ranges of snow, between which we struggled on our upward way. After a time the direction of the ranges changed from north to north-west ; and at the angle thus formed the valley was filled with heaps of snow piled in a conical form, the largest of which was not less than 50 feet in height. The whole scene resembled the billows of the ocean. After travelling for three miles in this region of snow I fell down exhausted. The difficulty of breathing, produced by the extreme tenuity of the air, and increased by the exertion of the lungs in an uphill journey at a height of over 19000 ft, together with the glare of the snow, which, terribly tired my eyes in spite of the protection afforded by my green spectacles, reduced me to a wretched state. Lama Ugyen Tyatsho whose condition was worse than mine on account of his corpulence sat down on the snow in despair. For half an hour we remained in this miserable plight. At length Gyatsho promised to pay Phurchung, our guide, any reward he might ask if he would take me on his shoulders up to the next stage Phurchung carried me to the nearest spur where there was no snow, about half a mile distant, and returned to fetch his own load. We again proceeded on our journey. It was six in the evening, and the cliff under which we were to rest was far off. I did not want to go on, but there was no large rock to take shelter under, no water to drink, and the excessive rigour of the frost and the biting wind made it impossible for us to lie on the bare ground. We again plodded on our way, and before we could walk

a mile we were overtaken by darkness, although the glare of the snow helped us a little. At seven we reached a huge rock which rested on a solid bed of ice. The guide told us that the rock would not fall during the night, as there would be no melting of snow, but it would be better to start before sunrise. We spread our blankets on the snow, which formed a capital spring bed. Although I had eaten nothing on the previous day, yet I felt no appetite for food. I was thoroughly exhausted.

"*28th June.*—Early in the morning we set out, surrounded on all sides by an ocean of snow. The sight of stones not to speak of vegetation, would have been welcome to our tired eyes, but even such dreary comforts were denied us. The difficulty of breathing increased. Every few steps we lay down, got up again, again advanced a short distance, and again lay down on the burning snow which was here knee-deep on a bed of ice. Ugyen Gyat-sho walked on cheerfully, but not so with me. My knees were nearly paralysed, and my legs refused to walk. In this deplorable plight I struggled up the slope of Chathang-la (Jonsang-La) when my good friend (Phurchung) moved with compassion, came to my assistance. He left his load on the snows, tied his long spike horizontally to his girdle to prevent his plunging into the drifts, and took me on his back. I gave him my spectacles, and sat without sense or movement, and with closed eyes, until I reached another field of snow about a mile from the foot of Chathang-la (Jonsang-La). The fresh snow was here not more than nine inches deep, and I managed to walk, though with great difficulty. Phurchung went back to bring up his load which was nearly buried by the falling of snow. The sun which had oppressed us in the mid-day, now disappeared behind the western ranges as we began to climb up the terrible slope. At last we came to the principal La on the other side of which we were to take shelter. We toiled up it with extreme difficulty; our feet slipped and we constantly rolled down. Phurchung cut steps with his *kookrie* (Nepali knife), and dragged me up with his hands. The fall of snow increased, and we were apprehensive of being buried alive. However, at six we reachad our cavern the interior of which was much more comfortable and spacious than that of the previous night. Our guide informed us that the most difficult and dangerous portion of the pass had now been crossed, and that the rest of the way would be comparatively easy. In this miserable fashion did I cross the famous Chathang-la (Jonsang La)

into Tibet, the very picture of desolation, horror and death, escaping the treacherous crevasses which abound in this dreadful region. We spread our blankets and lay down benumbed, as our cell was carpeted with snow, and our clothes wet through with the drops that leaked through the clefts in the rock above."

Bengali as spoken by the Bengali.

[*Continued from page 69, Vol. I., New Series.*]

We have in the last number given a brief sketch of the character and surroundings of the people of the District of Backergunge and also a short specimen of the dialect. The next specimen that is given is a Mahomedan song from the Patuakhali sub-division in the south of the district bordering on the Bay of Bengal. Such songs are generally known by the name of *jari* (জারী) and are highly popular among the peasants. They are composed by some person of their own class with a poetical turn of mind, but often illiterate, and the story narrated in the song is often based on some local occurrence which is fresh in the mind of the audience. The commercial instinct of the Briton has utilised this favourite song of the peasants, the *jari*, as a form of advertisement. In the jute-centres in Eastern Bengal, the European Agent of an enterprising firm sometimes pays a *jariwalla* and makes him compose and sing songs in praise of the firm which he represents, of its good dealings, the favourable terms offered by it and also of the courtesy and good manners of the agent, evidently with a view to make a favourable impression on the peasant jute-producers who may be persuaded to sell their produce to his particular firm in preference to others.

These songs are generally sung by one principal singer, while his followers catch up the refrain and repeat it after he has finished a couplet. The singer often composes fresh lines and couplets *extempore*, though not always in very good taste, and also adds qualifying or explanatory clauses, and it is upon this power of *extempore* composition, no less than on his power of singing, that the worth of a particular singer depends. A translation of the song has been given first in order to give the reader an idea of the song.

Translation.

1. At Jilbunia lived Tomeraddi, the grandson of Mia Haidar and at Mokamia lived Lalmati, a fair damsel.

2. At Jopkhali lives Jayulla Byapari, and in his house was the fair Lalmati the youngest daughter.

3. He gave her in marriage to the son of Kusha Khan of Mokamia. Long is her hair, she weareth a girdle at her waist and a double amulet on her head.

4. In her ear is an ear-ring; on her nose is gold; on her neck is a golden necklace.

5. On her feet are anklets within which peas tinkle and when Tomeraddi seeth these he taketh to wandering round her homestead.

6. Lalmati Ganjara has two homesteads and when he seeth this, Tomeraddi's eyes are attracted to her.

7. One day Tomeraddi goeth along the road, and Lalmati signalleth to him with her hand saying,—

8. Tomeraddi, pay heed to my words, come this afternoon to my homestead.

9. When he heard this, the soul of Tomer was filled with delight. That afternoon Tomer went to Lalmati's house.

10. Saith Lalmati, "Tomeraddi, pay heed to my words. I have a little baby at my breast. Do you take my sister-in-law, the wife of my husband's second brother."

11. Saith Lalmati, 'Tomeraddi, keep my word. Take first my sister-in-law; weigh her and see (that she is more beautiful than I).

12. Saith Lalmati, "Tomeraddi, dost thou not understand? See if thou art able to take and keep my sister-in-law.

13. Saith Lalmati, 'Tomeraddi, I speak to thee. Take first my sister-in-law, I will follow afterwards.'

14. Saith Tomer, 'Lalmati, I speak to thee. If you will go, come, what shall I do with her?'

15. Saith Lalmati, 'Tomeraddi, remain seated for a while; wait but a little while, that I may put on my cloth (sari) and come.

16. So much saith she, and she taketh and putteth on her cloth and forth she goeth out of the house with Tomeraddi.

17. Saith Lalmati, 'Thou hast undone the knots and dishevelled all my hair, which I had combed and annointed with cocoanut-oil."

18. When he carried off Lalmati, Tomer was struck with great perplexity. At first he took her to Jilbunia.

19. Perplexed was he as to what he should do, now that he had carried off Lalmati. The first day he concealed her in the house of Khidir's mother.

20. Thence he took her on a boat across the river, and hid her in Kadalia, in the house of Sarabulla.

21. In this way some days were passed, and then Rahim Khan (her husband) brought a criminal case in the Court of Patuakhali.

22. So, for carrying off Lalmati, and for her sake, Tomeraddi suffered a year's imprisonment.

Refrain.—O Tomeraddi, keep me not in this land.

• The song narrates the seduction of a married woman and most probably the event narrated is a true one, for offences of this nature are rather frequent among the peasants of the district of Backergunge, and their character is marked by strong and violent passions. "A very large number of cases are instituted for enticing away married women. There is no offence of more constant occurrence in the district than this, a circumstance which may be explained in various ways. Early marriages, domestic quarrels arising out of the peculiar constitution of the Mussulman household, pecuniary temptations, strong passions and love of intrigue, combine to make breaches of the marriage-law of very common occurrence. In this class of offences, Mussulmans are almost always implicated, and such cases are for the most part unknown amongst the Hindus, except those of the very lowest castes"* Mr. J. H. Reilly in his Police Report of the District offers the following remarks in explanation of the hasty and violent temper of the people and the prevalence of crimes like murder and liaison among them. "On asking the people," says he, "the only answer they give is that 'the men of the *Bhati Des* (tidal country) are very passionate.' The people are quite right that the men in the southern portion of Backergunge are prone to violent and sudden outbursts of passion. I attribute this disposition to freedom from all wholesome social restraints and to the feeling of independence in having money at their command which has a tendency to make these men domineering. Except in the larger villages, the dwellings of the people are very isolated and this is especially the case in the southern part of the district.

* Statistical Account of Bengal Vol. V., page 231.

The inhabitants seldom congregate together in villages, but each man builds his homestead on his own land, generally on the highest spot in his holding, without any reference to his neighbours. The consequence is that the homesteads are far apart from each other, with dense plantations of cocoanut and betel-nut trees surrounding each. Accordingly, families have little communication with each other, and neighbourly visits are seldom exchanged. This isolation is a great cause of the hasty and violent temper of the men, owing to their being free from anything like social restraint. In the older districts owing to the social relationships subsisting between families, domestic disputes are settled either by the neighbours or by a panchayet of the villagers and a man finds himself restrained in his temper and manners by the fact that the eyes of his neighbours are upon him. But in Backergunge owing to the isolation of families, the owner of the homestead is the sole arbiter and ruler, independent of every social restraint."

Dialect of the Mussulmans of Patuakhali, District Backergunge.

জিগবুনিয়াতে তোমেরদ্দি অয়দর মেয়ার নাতি।
মোকামিয়াতে লালমতি ঐ রঙ্গের যুবতী ॥
তোমেরদ্দি এ মুল্লুহে মোরে রেহোনা ॥।॥
জোপথালীতে বসত করে জেউল্লা ব্যাপারী।
তার গরের ছোড মাইয়া লালমতি সুন্দরী ॥

Glossary:—অয়দর—হয়দর, Haidar. এমুল্লুহে—এমুল্লুকে, in this country. রেহোনা—রেখোনা, do not keep. বসত করে—lives. গরের—ঘরের, of the house. ছোড—ছোট, youngest. মাইয়া—daughter. দেছে—দিয়াছে, has given. বিয়া—বিবাহ, marriage. পোয়ের দে—to the son. আউলাকেশী—having long, dishevelled hair. ঢাগা—girdle. জোর—double. মাদলী—amulet. মাতে—on the head. কানচাপা—ear-ring. চিকলীদানা—necklace. কলই—peas. জন্ জন্—ঝন্ ঝন্। বারীর—বাড়ীর, of the house, দারে—ধারে, side. গোরে—ঘোরে, wanders round. একই—one. জোরা—pair. পতে—পথে, in the path. হেইকালে—সেইকালে, at that time. আত—হাত, hand. কতা—কথা word. মোর্গ—our. বার্ত্তে—বাড়ীতে, in the house. হুনিয়া,—শুনিয়া, hearing. কাচা—কাঁচা, young. মাজিয়া বউ wife of the middle or second brother. রাহ্—রাখ, keep. দেহ—দেখ, see. বোজ্‌তে—বুঝিতে, to understand. পারলানি—art thou able. যামু—যাইব, shall go. বইলা দি—বলিয়া দেই, I tell you. লও—চল, come. বিলং—বিলম্ব, delay. সারি—সাড়ী, *sari*, cloth. বাইর অয়—বাহির হয়, goes out. কাকচি—combed. আউলাইল—thou hast dishevelled. লোডন—knot. খইয়া—খসাইয়া, loosen. হরিয়া—করিয়া. প্রতম—প্রথম, first. ভজিয়া রাহে—keeps concealed. সেহান তনে—সেখান হইতে, from there. নায়ে বরিয়া—নৌকাতে ভরিয়া, taking in a boat. গাঙ্গে—in the river. দিল পারি—crossed. পড়ুয়া হালি—পটুয়া খালি, Patuakhali. শাস্তি খাডে—works in prison. লইগ্গা—for.

তোমেরদ্দি এ মুহূহে মোরে রেহোনা ॥২॥
মোকামিয়াতে দেছে বিয়া কুসাখার পোয়ের দে।
তার আউলা কেশীর ভাগা কোমরে জোর মাদলী মাতে ॥৩॥
কানে আছে কানচাপা নাকে আছে সোনা।
লালমতীর গলে আছে সোণার চিকলী দানা ॥৪॥
লালমতির পায়ে মল কলই জন্ জন্ করে।
তা দেখিয়া তোমেরদ্দি বারীর চার দারে গোরে ॥৫॥
লালমতি গঞ্জরা একই জোরা বারি।
তা দেখিয়া তোমেরদ্দি চৈকে পইল আরি ॥৬॥
এক রোজ তোমেরদ্দি রাস্তা পতে যায়।
হেই কালে লালমতি আত ইসারায় কয় ॥৭॥
লালমতি কয় তোমেরদ্দি মোর কতা লইও।
বিকাল বেলা তোমেরদ্দি মোর্গ বার্ত্তে আইও ॥৮॥
এতেক হুনিয়া তোমের মনের আনন্দিতে।
বিকাল বেলা গেলেন তোমের লালমতির বারীতে ॥৯॥
লালমতি কয় তোমেরদ্দি মোর কতা লও।
মোর কোলে কাচা পোলা মাজিয়া বউরে নেও ॥১০॥
লালমতি কয় তোমেরদ্দি মোর কতা রাহ।
মাজিয়া বউরে নিয়া আগে ওজন করিয়া দেহ ॥১১॥
লালমতি কয় তোমেরদ্দি বোজ্‌দে পারলান।
মাজিয়া বউরে নিয়া দেহ রাখতে পারনি ॥১২॥
লালমতি কয় তোমেরদ্দি কই তোমার কাছে।
মাজিয়া বউরে লেও আগে মুই যামু পাছে ॥১৩॥
তোমের বলে লালমতি তোমায় বইলা দি।
যাও যদি তুমি লও এরে দিয়া করমু কি ॥১৪॥
লালমতি কয় তোমেরদ্দি খানিক রহ বসি।
খানিক বিলং কর সারি পরিয়া আসি ॥১৫॥
এতেক বলিয়া লাল সারি পরিয়া লয়।
তোমেরদ্দির সঙ্গে ২ গরের বাইর অয় ॥১৬॥
লালমতি কয় কাকচি মাতা নাইর কলের তেল দিয়া।
সব চুল আউলাইলা তোমের লোডন দিলা থইয়া ॥১৭॥
লালমতিরে বাইর হরিয়া উপায় কিবা করে।

প্রতম রোজ শুজিয়া রাহে খিদিরের মায়ের গরে ॥১৯॥
সেহান তনে নায়ে বয়িয়া গাঙ্গে দিল পারি।
কাডালিয়া নিয়া শুজিয়া রাহে সরবউল্লার বারি ॥২০॥
এই মতে দিন হত গেলে গোজারিয়া।
রহিম খাঁ ফৌজদারি.হরে পড়ুয়াহালী যাইয়া ॥২১॥
লালমতিরে লইয়া তোমের গরের বাইর অইয়া।
এক বচ্ছর শাস্তি খাড়ে লালমতির লইগগা ॥২২॥

Attempt has been made to spell the words in the above extracts phonetically, that is, just as they are pronounced, but it should always be borne in mind that it is not possible to represent the accent and the intonation by written characters alone. In the written form, the dialects of the other districts of Eastern Bengal do not differ very materially from the dialect of the above extracts ; but one, listening to a talk between an inhabitant of Dacca and one of Backergunge becomes at once aware of the gulf that separates the two tongues. We will now deal with some of the peculiarities of pronunciation that may be noticed in the extracts given above.

1. The letters ক (k) and খ (kh) are often pronounced as হ(h) :

(a) At the beginnng of a word, as in হরিয়া for করিয়া, হরিল for করিল (b) in the middle of a word as in মোহর্দ্দমা for মোকর্দ্দমা, এহোন for এখন, এহাত্তর for একত্র, আহাল for আকাল, চাহর for চাকর, ডাহিয়া for ডাকিয়া;

(c) At the end of a word as in রাহ. থাহ, দেহ for রাখ থাক and দেখ.

2. Soft consonants often lose their aspiration, খ, ঝ, ঢ, ধ, and ভ,are pronounced গ, জ, ড, দ, and ব, as in শুম and গর, for ঘুম and ঘর, বোজ্‌তে for বুঝিতে, দার and মদ্যে, for ধার and মধ্যে, বাত and বাগ, for ভাত and ভাগ. Again, ট and ঠ are pronounced as ড, as in পড়ুয়া হালি for পটুয়া খালি, ছোড for ছোট, পাড়া ইলা for পাঠাইলা, পাড়া for পাঠা.

3. Initial শ or স (sh) is pronounced as হ (h) as in হেষে, হয়তান, হংবাদ, হকল, for শেষে, শয়তান, সংবাদ, সকল ; on the other hand, initial হ (h) is often pronounced as অ as in আলের for হালের, আত for হাত.

4. ড় is pronounced as র as in বর for বড়, জ is pronuonced like z and চ like *ts* and ছ like the *s* in sea.

5. এ is pronounced য়্যা, তেল is pronounced as ত্যাল. We may also notice the following grammatical peculiarities.

(1). The plural in the oblique cases of both nouns and pronouns is often made by adding the suffix গো, e. g., তারগো for তাহাদের, দোস্তগো for দোস্তদিগকে.

(2). The accusative case is often formed by adding the suffix রে and not কে, as in বাপেরে, তোমারে for তোমাকে.

(3). The first person in the future tense of verbs is formed by adding মু, as in করমু for করিব.

(4). The verbal forms are often shortened, as লাগ্‌ছে for লাগিয়াছে.

(5). The ই in such words as বলিয়া is sometimes placed epenthetically in the preceding syllable i. e. not after ল but before it, and the word is pronounced as বইলা; but this peculiarity is less marked in this district than in the other districts of Eastern Bengal.

Most of the peculiarities noted above about the dialect spoken in the district of Backergunge are common to all the districts of Eastern Bengal. It will be observed from the nature of these peculiarities, that though the words undergo certain changes and are pronounced differently, still the difference from the forms used in the standard dialect is not so great as to make the words quite unintelligible to a Bengali of any other district and with a little care and attention, the peculiarities of the tongue may be mastered in a very short time.

Indigenous Training in the Manual Industries of India : Lines of Improvement.

In the September and November issues of this journal we discussed in some detail the existing system of indigenous training in the manual industries, pointing out the advantages as well as the disadvantages of the system. We divided *hand-industries* into two classes. First,—high class Art-ware such as shawls and other embroidery, brocades, wood-carving, gold and silver-jewellery, ivory-carving, carpet-weaving, clay-figures, carved and inlaid furniture, gold and silk bordered *dhotis*, ceramaic work, lace-work, copper or brass, gold and silver thread etc. We showed that in the production of such high-class Indian Art-ware, the Indian system was immensely superior to the average Industrial School; and that the Indian system could best be extended in practice under the supervision of a qualified Director of Art. Under the second class of hand-industries we mentioned modern industries like soap-making, button-making, match-making, tin-work, leather work, paper, thread, candles &c. We pointed out that it was extremely necessary to introduce *hand-machines* into India which would supply the daily wants of the people and which were capable of being developed into home factories.

II.

There is then no need for manual industrial education in India for the production of high-class Art-wares,—all that is needed is expert technical and commercial guidance for the production of such Art-ware *as would suit modern requirements.* But it is evident that where the handicrafts are not of the high-class Art-ware type, but of the ordinary (indigenous) type, there is much room for improvement. Thus, in the *particular trades* of the carpenter or the blacksmith, there is ample scope for the introduction of improvements. First of all, the indigenous *hand-tools* in those trades, which are of the crude, and primitive type, require to be replaced by far better ones. Thus, there are a large number of *improved* hand-tools which our country workmen never use, or have never even heard of, and it is the employment of these which gives the superior *finish* that we find in the work of European workmen, and of artizans who have come under European training, such as Chinese carpenters, and the men employed by such firm as Burn and Co., or Messrs. Lazarus and Co. A good workman of this stamp can earn so much more than a *bazar* carpenter or blacksmith that he will not willingly decline to a lower range of work. Thus, if we are to improve an existing trade we may set up a local industrial (trade) school in which a standard of skill beyond that of the *bazar* can be secured by the employment, for example, of Chinese carpenters, or of those who have been trained in the workshops on the European scale. We are, of course, not assuming that in a local industrial school of this type, the workman will find anything like the style and variety of work that a great Calcutta firm turns out, but it would be in the same line and the instruction that he will receive will enable him to secure more profitable employment, while it will also tend to raise the standard of skill among the artizan class. But, on the other hand, a particular trade, say of the carpenter or of the blacksmith, if it is to be taught by artizans, even by exceptionally selected artizans of the ordinary, indigenous type ; and if it is not to go beyond the processes of the *bazar*, nor to use any tools but those of the *bazar*— such a trade would be far better taught under the indigenous system of apprenticeship in the *mistry's* shop than it can ever be in an Industrial School. (*Vide p. 25 Vol. I. No. 1*). Industrial Schools then of this type are inferior, as agencies for imparting technical education, than the *mistry's* shop, and are therefore wholly unnecessary. No doubt, in certain localities where the caste-system of hereditary apprenticeship does not exist and where there is consequently a deficiency in the supply of ordinary

craftsmen, the industrial schools of the indigenous pattern would be a great boon. Thus, in backward places like Chota Nagpore, there are few carpenters or smiths such as are found elsewhere, and those few of very inferior quality. The same may be said of certain communities, such as Eurasians and native Indian Christians who have no hereditary system of apprenticeship. In these cases, it is necessary to establish industrial (trade) schools, as the Missionaries have so frequently done, *not* primarily with the object of *improving*, but with that of introducing the industries whose want is felt. If a workman of superior skill can be engaged, and if the pupils can be taught to read and write while they are learning their trade, it will be so much the better, but the immediate object is to create artizans such as are found in more thriving communities.

III.

We have spoken of the inferior implements used by the *bazar* workman and have stated that there is a large number of *hand-tools* which the country workmen never use. But besides these, there is a whole class of *machine*-tools which could be most profitably employed. Men trained in a properly equipped local industrial school, in the use of these improved tools—whether machine or hand-tools, and also in improved methods of work, will no doubt be able to turn out *better finished* and therefore more valuable products, and there is no danger that after leaving the school they will fall back, if they can possibly help it, upon the inferior implements and processes of the bazar workman. If they cannot themselves find the necessary capital for the improved tools, they will take service with those who can. In the use of *machine-tools*, it is not to be supposed that steam-power will always be necessary, as the motive-power can very well be supplied by coolie-labour, though if a small steam-engine could be added, it will be so much the better. It is most desirable to pave the way for the general employment of these tools in the workshops of the country; and this can best be done by training up a number of men familiar with their use. What we require, first of all, is a supply of trained mechanics (like the mill-hands of factories in former days in England) able *to keep in working order, to set up and repair the necessary machinery* and to design and make the thousand and one small contrivances in wood and iron that enter into the daily requirements of a factory in full work. It is, of course, to be understood that we do not here aim at training operatives, such as cotton-spinners, jute-weavers, or paper-makers. We are not here aiming at the acquirement

of sufficient technical skill in any particular *industry*, which can only be gained in the arts and manufactures by the prolonged manual or other training in the workshop. No system of previous instruction, however elaborate, in a technical or industrial school could be devised which would turn out experienced workmen or manufacturers or persons *practically acquainted with those trades or industries* which they will have subsequently to carry on. That sort of practical experience and of expert knowledge must be gained in a special manner in *manufactories*. In the meantime, there is such a thing as acquiring facility in the handling of machine-tools in general, in keeping them in working order, in setting up and repairing them and in devising necessary small contrivances to help on the working of machinery. If, then, it is desirable to pave the way for the general employment of improved hand-tools and machine-tools in the workshops of this country, it becomes of extreme importance to facilitate it by the provision of *skilled labour* in sufficient quantity.

IV.

Some of the trades and industries which come under the general category of *applications of science*, as distinguished from (1) applications of art, (2) agriculture, and (3) commerce, may be thus enumerated.

(*a*) Industries dependent on the application of chemistry, such as dyeing, paper-making, sugar-refining, glass-manufactures and many others.

(*b*) Industries dependent on applications of geology and metallurgy, such as industries connected with mining.

(*c*) Industries dependent on electricity, such as telegraph-engineering.

(*d*) Industries dependent partly on physical, partly on mechanical science, such as the textile industries.

(*e*) Industries which are chiefly mechanical, such as the manufacture of cutlery, locks, electroplate, clocks, watches, etc.

All these except the last (*e*) are comprised under the higher branches of technical education which could only be fitly taught in a Technological Institute. But a training in the use of machine-tools can be given in workshops or in local Industrial Schools. Thus, for this purpose, pupils may be received as apprentices in the workshops of the State Railways, as they are in the workshops of the East Indian Railway at Jamalpore, and also at Samastipore in the Bengal and North-western Railway ; also classes may be established in connection with

canal-workshops, the Kidderpore Dockyard, the municipal workshops, and also in private-workshops.

V.

Mr. Collin I.C.S. writing in 1889 on the native industries of Bengal said :—

"Only 8·75 per cent. of the population of Bengal belong to the industrial classes. Some are in a decaying condition, and are not likely to recover until capital could be introduced to take them up. Few industries are centralised in towns. Only 13 per cent. of the industrial population of the province live in towns—a fact which demonstrates clearly how simple the handicrafts and occupations of the people are, and how little they require the superior knowledge and greater capital which are necessary in richer countries."

The force of these remarks has not been in any way lessened by the lapse of the fifteen years since they were penned. The present article shows the lines along which a small beginning can be immediately made. But one thing—which, however, is a great thing—seems to be absolutely necessary—before we could be led to make a start. It is the power of example. The power of initiation is not exactly the *forte* of the educated classes. Alas ! what a confession.

The Muhammadan Population of Bengal.

In the Census of 1901, the Mahomedan population of India was returned at 62½ millions, or over a fifth of the total population of India. The preportion of Mahomedans to other classes differs greatly in the different provinces and is much higher in the provinces of the north than in those situated further south,—much higher, that is, in North-western Frontier, Sind, Punjab, United Provinces, Bengal, and Assam than in Madras, Bombay, and the Central Provinces.

Of the 62 millions, there are more than 25 millions in Bengal alone, which is only less than a half of the total *Mahomedan* population of India. The entire population of Bengal, however, (including Behar, Orissa and Chota Nagpore) being a little over 78 millions, the 25½ millions of Mahomedans of that Province constitute a very important fraction—a third of its population, but of we consider for our purposes only Bengal proper, and exclude Behar, Orissa and Chota Nagpore, the percentage of Mahomedan population rises much higher—to over one-

half of the total. And, again, if we consider only north Bengal (which includes the Rajshahi Division, Malda and Kuch Bihar), the proportion rises higher still—to 60 per cent. or three-fifths. The largest percentage of Mahomedans—66 per cent., or two thirds of the total is to be found in East Bengal which comprises the Dacca and Chittagong Divisions, Khulna, and Hill Tipperah, 13 millions being followers of the Prophet. Compared to Bengal, Bihar has a very poor population of Mahomedans, only a tenth of the Biharis being Mussulmans ; the proportion is smaller still for Chota Nagpore, and the smallest for Orissa.

Taking a general view of the whole of India, we observe, however, that in proportion to the total population, Islam is most strongly represented in Kashmir, where it is the religion of three-fourths of the inhabitants. Then follows the Punjab, where one-half of the population are Mahomedans ; then follows Bengal, where the proportion is one-third as we have seen ; the next is Assam where a quarter of the inhabitants are followers of the Prophet, Bombay coming next with a fifth, and the United Provinces coming last with a sixth of their respective populations as Mahomedans.

II.

It is easy enough to understand why Mahomedans should be found in large numbers in the Punjab and in Sind, which lie on or near the route by which successive hordes of Afghan or Moghul invaders entered India, but it is not at first sight apparent why they should be even more numerous in Bengal Proper. A large proportion of the Bengal Mahomedans belong to the poorest class of agriculturists, the number of old Mahomedan families being very small in East and North Bengal. In Bihar, which first came under Moslem rule, the proportion of Mahomedans is far smaller, as we have seen, than in Bengal Proper. Bengal was under Mahomedan rule for more than five and a half-centuries, from Bakhtiar Khilji's invasion in 1203 A. D., until the English acquired the Diwani in 1765. The Mussulman rulers attracted their co-religionists from other countries ; and appointed Saiads, Moghuls and Afghans as their officers of State and granted rent-free lands to men of learning and piety, and in spite of numerous resumptions, numbers of such grants are still extant, chiefly in the Rarh country and many pargannahs and villages still have Persian names, showing that they have formed part of estates owned by Mussulmans. Thus, we find that Mahomedans are numerous in the neighbourhood of the old capitals at Gaur, Pandua, Rajmahal and Moorshedabad, near which many of the land-grants are found. Many of the leading Mahomedan families trace their origin to foreign sources. The Nawab Bahadur of Moorshedabad is a Hussain-ul-Hussani Saiad,

and there are in most districts several well-known families of foreign descent who have preserved the purity of their blood by refraining from marriage with families of more dubious ancestry. It is beyond doubt that, owing to various causes, many Mahomedan families of foreign origin have gradually sunk and become merged in the general mass of the population and the numerous soldiers of fortune and their followers who once found a livelihood in Bengal must have left children whose descendants are still alive.

This undoubted fact that many of the Mahomedans are of foreign extraction does not, however, account for the somewhat startling phenomenon of the abnormally high percentage of Mahomedan population in East Bengal and North Bengal, whither the stream of Mahomedan immigration must have been comparatively thin and attenuated. The number of old Mahomedan families (of foreign origin) is very small, as we have seen, in those parts; and yet it is there that the Mahomedans, as a class, are more numerous than not only in any other part of Bengal, but in any other part of India. Nor are the rice-swamps of Noakhali, Bogra and Backergunge exactly the places where Mahomedan immigrants would have willingly taken up their residence. Near the old Mahomedan capitals, where we find most of the land-grants, the Mahomedan settler always sought the higher levels—the drier parts—not the low, marshy grounds. It has, accordingly, been suggested that while there is no question as to the foreign origin of many of the Mahomedans of the better class, the low class Mahomedans of East Bengal, who form the great bulk of the Mahomedan population of that part of the Province, have a local Indian, and not a foreign origin—are, in fact, converts to Islam, and that the foreign element must be looked for chiefly in the ranks of the Saiads, Pathans, and Moghuls. And it is also estimated that the strength of this foreign element amongst the Mahomedans of Bengal cannot, at the most, exceed 4 millions out of a total of 25½ millions of Mahomedans.

III.

(A)

Thus, at the outset, we notice this primary division among Bengal Mahomedans—(1) those of foreign extraction, (2) those of local, Indian origin.

These are the two main social divisions among them,—the former calling themselves *Ashraf* (or Sharif) meaning "noble" or "persons of

high birth. The second class are designated *Ajlaf* (which in Bengal has been corrupted to Atrap)—a contemptuous term, meaning "wretches" or "mean people." The lower class Mahomedans are, then, *Ajlaf*. In some places, a third or a degraded class is added, and is styled *Arsal* or "lowest of all." This includes the very lowest castes, like the Mehters, and Kasbis (prostitutes), and Abdals (who circumcise Mahomedan boys and castrate animals), with whom no other Mahomedan would associate, and who are forbidden to enter the mosque, or to use the public burial ground.

(B)

The Ashrafs or the better class Mahomedans include the Saiads, the Moghuls, and Pathans, and in some cases, Sheiks of genuine foreign extraction. Like the higher Hindu castes, the Ashrafs consider it degrading to accept menial service or to handle the plough. The traditional occupation of the Saiads is the priesthood, the true Saiad holding the first place in the Mahomedan social system, just as the Brahman does among the Hindus. The Moghuls and Pathans correspond to the Kshatriyas of the Hindu regime, and most of them observe with great strictness the *purdah*. We have spoken of the genuine Sheikhs, who come under the Ashraf or the better class of Mahomedans (who are of foreign extraction); but in most cases they are not Ashraf. Strictly speaking, the term should connote foreign (Arabic) descent, but in Bengal the word is commonly appropriated by all converts to Mahomedanism, especially in East Bengal, where the proportion of such converts is large and the number of Mussulmans of foreign origin is relatively small. These are mostly agriculturists and are what are known as *cultivating* Sheikhs. There are ten and a half millions of Mahomedans in the Dacca and Chittagong Divisions, and the great majority of these are the descendants of converts from the ranks of the Pods (fishermen) and Nama-sudras (chandals). These converts assume the title of Sheikh, which term, in many respects, instead of connoting, as it should, a foreigner does exactly the reverse and raises the presumption that the persons who so describe themselves are converts of Indian extraction. The idea among Mahomedans that *all* Mahomedans must necessarily belong to one or other of the four classes—Sheikh, Saiad, Moghul, and Pathan, is quite as deep-rooted as the belief amongst Hindus in their four-fold division into Brahmans, Kshatriyas, Vaisyas and Sudras.

The true Sheikhs, however, will not ordinarily intermarry with Sheikhs of Indian origin, the local converts to Islam. The pride of blood

amongst the Mahomedans of foreign descent is considerable. They keep a careful record of their family traditions and matrimonial connections and are very averse to doing anything which will lower them in the eyes of their fellows. The general tendency is for a Saiad to marry a Saiad, a Pathan, a Pathan, and so forth—that is, to families of the same rank. But occasionally different divisions of the Ashraf class marry among themselves, and no slur attaches to such mixed marriages—especially between Saiad families and genuine Sheikhs of foreign extraction.

The true Saiad as a direct descendant of Ali, the Prophet's son-in-law holds, as we have said, the first place in the Mahomedan social system, and he is by sect usually a Shiah.* The number of persons who call themselves Saiad, in Bengal alone comes to about two lakhs ; and it is obvious that they cannot all be the descendants of Ali. The rank of a Saiad being much coveted, it is frequently claimed by persons of other branches of the community who have raised themselves to high position in other respects. Thus, when a Sunni becomes a Shiah, he often calls himself a Saiad. It is also a title given to Hindu converts of high caste, and there is a tradition that in Akbar's time numerous high caste converts were allowed to call themselves Saiad.

The Pathans are properly the descendants of comers from Afghanisthan ; but in Bengal, the term includes these as well as many converted Hindus of the higher castes, and especially those of Rajput origin. In Mymensingh, all converts from the higher castes, take the designation of *Khan*—a Pathan title, and many gradually come to call themselves Pathans† The Pathans, both genuine and converts, make up a total of over 4 lakhs in Bengal.

Very few of the converts from Hinduism, or upstarts from the lower ranks of Islam affect the name of Moghul, who is a descendant of the foreigners who came to India with Baber, or were subsequently attracted thereto by his successors. The Moghul population of Bengal comes to about twenty thousand.

IV.

We have seen that in the Mahomedan social system a distinction is made between convert and convert, between converts, that is, of good social position in Hinduism and converts from low Hindu castes. We

*The two main sects of Mahomedans are the Sunnis and the Shiahs. The former accept the authority of all the succesors of Muhammad, whereas the Shiahs look upon the first three as interlopers, and the fourth Ali, who was married to the Prophet's daughter, Fatima, as the only trues uccessor.

† In Orissa, however, the word Pathan is often used like Sheikh in Bengal Proper.

have already referred to the Pathan title of Khan and the title of Saiad assumed by high caste converts. The same rule holds in the case of the Sheikhs. There are the vast numbers of "cultivating Sheiks" in East Bengal, who are converts from low Hindu castes, fall under the category of Ajlaf or low class Mahomedans, and who are not, therefore, allowed to associate with the genuine Sheikhs. But, in Bihar, a converted Hindu of the Brahman or the Kyestha caste becomes a Sheikh and is admitted into the Ashraf class,—the community of better class Mahomedans, and is allowed to associate and intermarry with genuine Sheikhs. There is, however, a distinction between low caste converts of East Bengal, and low caste converts of North Bengal, or of Bihar. In Bihar, it is far less easy than in Bengal for a new convert of low caste to take the title of Sheikh and he will have to content himself with the title of Nau-Muslim, and it is only after the lapse of some years that he can hope to be gradually recognised as a Sheikh. So also in North Bengal, a low caste convert has first to take the title of Nasya (or Atrap) which represents the same social position as the Nau-Muslim of Bihar.

V.

Among the earlier converts, Hindu names and titles are still very common. Names such as Kali Sheikh, Braja Sheikh or Gopal Mandal are constantly met with. When a Mulla effects a conversion at the present day, he usually gives the neophyte a new name, but it is often chosen in such a way as to give some indication of the old one ; Rajani, for example, becomes Riazuddin.

This reminds one of the way in which a Mahomedan of low social position gradually assumes high-sounding designation as he rises in life, which has given rise to the saying :—

আগে থাকে উল্লা তুল্লা, শেষে হয় উদ্দিন।
তলের মামুদ উপরে যায়, কপাল ফেরে যদ্দিন॥

The above saying can best be illustrated by the successive changes of the name of a hypothetical Meher-ulla, who becomes first Meher-uddin, then, Meheruddin *Muhammad*, and then, *Muhammad* Meheruddin. (He will probably at this stage of his evolution from the plain Meher-ulla prefix Munshi, then add Ahmad, and finally blossom into Maulvi Muhammad Meheruddin Ahmad).

Similarly, in North Bengal, a low caste convert—a Nasya, when he has somewhat bettered his circumstances calls himself Sarkar, and if he continues to prosper, he becomes in turn Paramanik, Chaudhury, and Munshi, and eventually, if his circumstances are sufficiently good, he assumes the title of Maulvi.

Darkest India.

About eighteen millions of our fellow countrymen in India belong to races who have made the inaccessible jungles, the rugged hill-tracts and the malaria-guarded fen-lands of our country, their home. They are found in the cold forest-clad mountains of the north-east frontier, all along the mountain-belt which bounds India on the north, the Tarai or the swampy jungles between the Himalayas and the plains, in the hills and the vast forsets of Central India, and throughout the whole extent of both ranges of the Ghats and the least habitable parts of the adjoining hill-tracts. The shyness of these in respect of strangers and the inaccessibility and unhealthiness of their retreats repel all attempts at intrusion amongst them, and we know scarcely anything more about the majority of this large portion of our countrymen, than about the Ainos of Japan or the bushmen of Australia.

I.

The chief abode of the aborginal races is the centre of the Indian peninsula—namely, the Vindhya mountains, which run east and west, from the Ganges to Guzerat, and the broad forest-tract extending north and south, from the neighbourhood of Allahabad to the banks of the Godavery. Grouping these people according to their racial and other affinities, the Gonds are seen congregating in the Central Provinces, the Bhils and Kolis in Western India, the Mairs and Meenas in Rajputana, the Koles, Sonthals and Dhangurs in Bengal, and the Khonds between Orissa and Madras, all occupying the wildest parts of each province respectively. The largest number of aborigines are to be seen the Central Provinces, and the next largest in Bengal and Assam; while the most wild specimens are, perhaps, those located within the limits of the Madras and Bombay Presidencies. There are many other communities also scattered all over the peninsula, in every direction except the extreme south, each with a distinct name and with some distinguishing trait peculiar to itself; and on the frontier—in the west, north and east—are tribes of half-breeds, or of outsiders who have pierced through and settled, who have for ages passed muster with the aborgines of the country, though still retaining marked traces of their foreign origin—Afghan, Mongolian or Indo-Burmese—in their features and habits. All these tribes hold themselves distinct and aloof from the people of the plains, though from a desire to rise above their natural condition they are gradually engrafting on their own, the most popular beliefs and prejudices of their more civilised neigh-

bours. They are all fit denizens of the places they occupy—namely, the hills and forests of their respective provinces, which, left to themselves, would in a short time be overrun by wild beasts that multiply with such remarkable fecundity. It is the wild tribes alone that keep these in check. Without them there would be no traces of habitation on the hills, no hopes of clearance and settlement in the jungles. It is true that many of these tribes live very much like the wild beasts themselves, but still, free—free at least as those wild beasts are. The hatred of tyranny which drove their ancestors to their present retreats yet survive in them, the redeeming feature in their character being their utter abhorrence of thraldom and despotism.

II.

That part of Central India which lies east of the lower Godavery valley, the wilderness of hills and highlands that enclose the great tributary of the Godavery called the Indravati, south of the Mahanadi, is pre-eminently the darkest portion of the whole of 'Darkest India.' The survey of this country generally known as Gondwana, containing the most pestiferous jungles if India, was only carried out at a lamentable cost of life, both European and Indian. There, hidden away in reed-covered plains, in cane-brakes and teak-forests, often at a considerable altitude above the sea, are rude, wattle and stick built villages in which dwell the Gonds who wear but little clothing, and who flee from their homes into the rocks and stones of the nearest hills as soon as a stranger approaches. They live in the forest and on it. There are some efforts at cultivation by the rude processes of axe and fire here and there, and, on the fringe of Gondwana, near the Godavery or near the coast, there are open spaces of rice cultivation. But the mainstay of the central Gonds is the jungle produce—roots, berries, and the products of the chase. They are skilful hunters and excellent shots with bow and arrow. The centre of Gondwana may be located north of the Indravati in the Mardian hills. Here dwell the Marias, the wildest of the Gonds. South of the Indravati, in the fork formed by its junction with the Godavery are the *Gotturs*; and south of them, again, abutting on the low-lying provinces of the Godavery basin, are the *Kois*. These are all Gond tribes speaking a common dialect, but they differ a good deal in social customs, the primitive habits of the southern people being much modified by contact with the Hindus of the plain country.

III.

The Bhils occupy *Bheelwara*, another of the untraversed districts of Central India—a portion of the Maratha State of Indore, and a section

of Rajputana and Khandesh. From where the Narbudda runs its straight course through a net-work of hills thrown out by the Vindhya and Satpura ranges to the point where, bursting through these enclosing mountains, it spreads itself out into a wide stream in the plains of Bombay, is the home of the Bhil. The unruly habits of the Bhils gave considerable trouble to the British Government and all attempts at their pacification proved unsuccessful until the organisation of a military corps, which all the unruly Bhils were invited to enter. This corps has proved a success and has done much to reclaim these people from their wild habits. The Bhil soldier is an excellent policeman ; he is an adept at every sort of wood-craft, an excellent shot, and possesses marvellous powers of endurance. Withal, he is most astonishingly truthful—his oath taken on the head of his dog is never known to be false ; he is gay and light-hearted but a sad drunkard. The Bhil is generally so simple-hearted that, on being apprehended as an offender, he will not only confess all his transgressions, past and present, but will betray all his accomplices.

Other wild races of Western India are the *Kolis* of the Bombay Presidency, who resemble the Bhils in appearance and habits, the *Grassiàs* of Guzerat and Malwa, the *Kattis* of Kathiwar and the *Kattouries* who profess to be descended from Ravana, the King of Lanka, and occupy the base of the Sahyadri range.

IV.

The Kondhs are the principal aborigines of the Eastern Ghats, their country extending from the eastern limit of Gondwana to the Bay of Bengal, and from the Mahanadi river, on the north, to Godavery on the south. The Kondhs are a wilder race even than the Gonds and Bhils. The Kondh engages only in husbandry and war, and despises all other work. The Kondh idea of Government is purely patriarchal, the father of a family being its absolute ruler in every case, and it is a proverb with them that "a man's father is his God on earth." The Kondhs used formerly to kidnap human victims from the plains with a view to sacrifice them before their Earth-god, and a thriving Kondh village usually kept a small stock in reserve, 'to meet sudden demands for atonement.'

On the rounded grassy slopes of the Nilgiri hills live the Todas in wattle-built huts shaped somewhat like elongated bee-hives with wooden ends, and inconvenient doors through which they have to pass and re-pass on all fours. Among other tribes of the Madras Presidency may be mentioned the fierce *Sauras*, the long-haired, wild-looking *Puliars*, and the nomadic Mundavers.

V.

Right away in the south-west corner of Bengal, terminating the plateau of Central India on the east, lies Chota-Nagpur. The country is one long undulating sweep of hills throughout, covered more or less with thick tree-jungle. As regards the wild tribes, who live in this country, their name is legion. A number of aboriginal tribes with their many distinctions of custom and tradition and speaking over thirty different languages have settled in the rugged fastnesses of this province.

The oldest and the most characteristic race of the land are the several tribes of the Kols, among whom are the Mundas, the Bhumij Kols and the Larka or fighting Kols. All the Kols are passionately fond of dancing.

The big central table-land of Chota Nagpore is occupied by the Mundas, their chief strength lying in the very heart of Chota Nagpur proper and the wilder hill tracts of the Tributary States.

The headman of every village community is called the *Munda* by preference, and the same person is known among the Santals as Manjhi, and among the Bhumij Kols as Sirdar. The Mundas worship Sing-Bonga (Sun), and Chandor (Moon), his wife. To account for the Moon's changing shape a quaint legend has been invented. Once, long ago, she was faithless to her husband, the Sun, and swift was her punishment. Sing Bonga cut her in two in the heat of his anger. But Chandor was beautiful and Sing Bonga's repentance quick. So he allowed her at times to shine forth in her full beauty and splendour, though the fact that she was once cut in half could never be wholly obliterated and is still made patent to all at times.

Manbhum is the land of the Bhumij Kol—half-aboriginal, half-Hindu, sometimes the coolie, sometimes the cultivator, but always restive and uncertain, as wild and unkempt as the jungles he has made his home. The Bhumij Kols have furnished a large quota to the total number of coolies that annually emigrate from the district to the tea-gardens. They are settled in the centre and south of the Manbhum District, near the rivers, Subarnarekha and Kosai, and the range of hills that cut through their country has been productive of an extraordinary change among them. Those on the west of the range claim relationship with the Mundas; those on the east, speak Bengali, and have adopted Hindu manners and customs.

The most well-known of the Kol tribes are the *Hos*, who are also known as the *Larka*, or fighting Kols—a fine race, tall and well-knit, stronger and more active than their neighbours and with an undaunted

courage and endurance found in no other race of Chota Nagpur. The open, central plateau of the district of Singbhum which they occupy is known as the Kolhan.

Besides the three branches of the Kol family, there is a host of other aborginial tribes, occupying the plateau of Chota Nagpur from end to end; the Oraons in the north-west corner; the Cheros with their great traditions of an empire on the banks of the Ganges; the Parheyas and Brijias, wild hill-men of Palamau; the Kherrias of Ranchi and Manbhum; the Birhors of Hazaribagh and a crowd of other races, each separate and distinct, speaking its own language and living its life apart.

The Santals occupy all the western jungles of Bengal, particularly those of Palapow, Hazaribagh, Manbhum, and yet more, especially those at the foot of the Rajmahal hills, where the tract inhabited by them is known as the Santal Pergannas. The district lies between Behar and Bengal, and has the shape of an angle doubled by the Ganges as it passes down from the first province into the second.

V.

We have so far described some of the more important internal wild tribes of India. It remains now to notice the half-savage frontier tribes, who are for the most part not aborigines of the soil, though they have, from their long residence at the places into which they intruded, become semi-Indianised. On the north-western, frontier the chief of these tribes are: the Beloochees, Pathans, Wazaris, Bunnoochees, Afridis, Momunds, Swats etc., some of whom have only recently been brought under the yoke of the British Government.

In the sub-Himalayan regions and the Terai on the northern frontier, beginning from the west we meet with the Bhotees, Khasiahs, Boksas and Tharoos. The Limboos, Murmis, Kirantis and Lepchas are found in Nepal and Sikhim, and Mech and Koch tribes in the Terai, the Duars and northern Bengal.

From the east of Bhutan to the furthest extremity of Assam the Himalayas are occupied by a great variety of wild tribes, with all of whom the British Government has not yet come into contact; and all that has been secured to the present time is a very superficial dominion over those of them that live at the base of the outer hills, who receive stipends from the Government in various shapes for such submission or forbearance as they have agreed to.

The chief of these peoples are the *Akas*, *Daphlas*, *Miris*, *Abors* and *Mishmis* who occupy the upper valley of the Brahmaputra, while, *vis-a-vis* to them, the southern valley is occupied by the *Khamptis*,

Singphos, and *Nagas* who divide Assam from Burma. To the west of the Nagas are the *Khasis* and the *Garos*, and also the *Cacharese*, *Mikirs* and *Kukis*, the latter running south, by the Hylakandi valley, to the frontier of Chittagong. All these tribes are yet exceedingly wild, and it will take many years of direct interference with them to improve their condition. On the south of the Brahmaputra, the policy of permanent occupation and direct management has already been inaugurated in the Naga, Garo, Khasi and Jaintia, and Chittagong Hill-tracts, as annexation there does not involve any indefinite extension of responsibility; but the difficulty on the northern side is that the same course cannot be there followed without trenching unduly on the independent states of Tibet and Bhutan.

The Maharashtra Brahmans.

The Maharashtra Brahmans form one of the ten broad sections into which the Brahmans of the Bombay Presidency may be classified. These ten classes were named after the names of the localities from which they originally came to settle in the country Five of these branches came from the north and are called the *Pancha Gaudas*; while the other five who were originally dwellers of the peninsula south of the Vindhyas are called the *Panch Dravidas*. The Brahmans belonging to these different branches taken together number a little less than eleven lakhs and form about four per cent of the total population of the Presedency. Mr. Enthoven says in his report on the census of 1901, that throughout the Presidency, the Brahmans are the leading class everywhere, excepting only in the province of Sind where the predominating element is Mahomedan who are about 75 per cent of the entire population.

The ten sections referred to above are again sub-divided into as many as 200 groups, none of which allow any intermarriage to take place. Two of the groups belonging to the class of the Maharashtra Brahmans, *viz.*, the Chitpavans and the Deshasthas, are by far the most numerous and stand out pre-eminent above all the rest. Sir George Campbell says that no Hindus have shown greater administrative talent or acuteness than these Maharashtra Brahmans (1); and Mr. Sherring holds that for quickness of intellect, for energy, practical power and learning, they are unsurpased (2).

From the fact that the Peshwa belonged to their sect, the Chitpavans are historically the most important class; they were the mainstay of the Maratha Power when that power was at its highest. Though under the English regime, they have lost much of the immense power which they had wielded for a century (1717-1817), still their superior intellect, their eagerness for education and the high positions they hold in Government service enable them to maintain their supremacy in all Marathi-speaking districts; and the admiration and respect for their talents is not confined to Western India only. On the other hand, they are said to be too much devoted to their own personal interests and their stinginess, hardness and craftiness

(1) Journal of the Asiatic Society of Bengal, Vol.XXXV. p. 70.

(2) Hindu Tribees and Castes. p. 77.

are proverbial. The Chitpavans have zealously taken to the study of English. In the whole of the Poona district which forms the head-quarters of the Chitpavans, few families are without one or two young men who know English. The bulk of the men in some streets in Poona city understand English, and even those who are settled in villages as husbandmen take care to secure an English education for their sons.

The Maharashtra Brahmans generally belong to two religious sects. The larger portion are *Smarts* or *Adwaitavadins i. e.* the followers of the doctrine of the *unity* of the soul and the universe, enunciated by the great Sankaracharya. His lineal descendant, the Srimat Sankaracharya of the Sringeri Math in north-west Mysore, is venerated as their pontiff. And all serious questions among the *Smarts* are referred to him for settlement Others among them are *Bhagavats*, holding that the soul and the universe are distinct. The Maharashtra Brahmans worship all the gods and goddesses of the Hindus, Ganapati and Jogeshwari being their principal deities. Before going out to invite friends and relatives on the occasion of any festival, a Brahman householder always takes care to formally invite, first of all, the household gods to take part in the ceremonies.

The Brahmans are generally vegetarians : but the Chitpavans, though strict vegetarians in ordinary life, keep to the old Brahman practice of eating flesh at the religious offerings called *yajnas*. The dinner is served in three courses,—the first of boiled rice and pulse and a spoonful or two of butter: the second, of wheat-bread and sugar and butter with salads and curries ; and the third, of boiled rice with curds and salads, among which chillypickes form one of the most favourite items, especially among the Deshastha Brahmans. The system of *Pardah* is not so very stringent among them, and in rich Brahman families, the salads are served to the guests by one of the family, generally the host's wife or his daughter-in-law, while the chief dishes are served by a Brahman cook. Spirituous liquors are forbidden, but their use, especially the use of European spirits, has of late years become common among the more educated

The Maharashtra Brahmans wear turbans which usually grow larger and more costly according to the rank and position of the wearer. Those who have received English education, *B. A.'s* as they are called in common parlance, wear coats and shirts in European cut, and some, wear loose trousers at home. The ladies dress in the backed bodice and the full Maratha robe,—24 to 32 feet long and 3 to 4 feet broad. It is passed round the waist so as to divide it into two parts of unequal length, the longer part being left to fall as a skirt and the shorter part being drawn over the shoulders and bosom. In arranging the lower half of the robe, the corner of the skirt is passed back between the feet and tucked into the waist behind, leaving in front two gracefully drooping folds of cloth which hide the limbs below the knee.

The names of both boys and girls are selected from those of the gods and goddesses. After marriage, a girl's name is changed, and a fresh name in conformity with the name of her husband is given to her ; for example, a girl bearing the name of *Lakshmi* before her marriage has to change it for that of *Uma*, *Parva i* or *Gauri* &c., if her husband happens to possess one of the names of Mahadeva.

PART II.

Topics for Discussion.

[Being short paragraphs on subjects of national or social interest, presented to readers as maters for discussion.]

A CHARGE AND A COUNTER-CHARGE.

It has often been urged by friends of education in this country that the young men in our colleges and schools have no love for the institutions to which they belong, that they do not look upon their college or their University as their Alma Mater, that they show no inclination to preserve the *esprit de corps* of their institutions, and that by the facility and frequency with which they transfer their allegiance from one college to another, they show that they look upon these colleges as so many market-women offering their stock of learning for sale, instead of as so many 'fostering mothers' offering nourishment to their children. That the above is in the main a true version of the case no one will deny. But I think the full significance of these facts is not always grasped by those who lay the blame wholly on the student community, and who think that the remedy lies in capturing the imagination of the students br glowing pictures of University life in England and other European countries, and impressing upon them the importance of a college *esprit de corps*. For when they listen to *stories* of these 'fostering mothers' and their foster children, their imagination is captured indeed, but immediately they turn round with a sigh thinking that those sweet relations must be the creations of some happy accident there, and that these stories can have no practical bearing on college life as it obtains among them. The secret of the attachment of an English student to his *Alma Mater* is *seldom* pointed out, and the question—'Why should I love my college?'—remains practically unsolved for the Indian college-student.

He can understand very well why he should *come* to his college, for he knows that it opens to him a respectable career in life, the respectability of a career being measured by the two terms, wealth and social position His home as well as his college environments encourage and foster this sordid view of college-education, and naturally he learns to scoff at the "sentiment" of any one who wants him to regard his college as any better than a 'shop of learning.' For, if the college is to be loved and adored, it must stand in my eyes as the embodiment of an ideal that I love and adore. If I am to look upon my fellow-student as really my brother and not as a mere fellow-customer in a common shop, we must be fired by some common ideals

which the college represents to us, and not merely by a desire to promote our individual interest by means of the education or the no-education we get there. Do our colleges and schools represent any such ideal? The University no doubt aspires to hold before us, a definite ideal, *viz*, the 'Advancement of Learning,' which it has adopted for its motto. And if our colleges did represent this ideal of advancement of learning, the charge of ideal-lessness could not of course be laid at their doors.

But any one who will seek among the the conditions of college life in India for signs of this love of learning for its own sake will seek in vain. There may be a few solitary individuals here and there who may be really filled with a zeal for the cause of science and learning for their own sake, but they are what they are, not surely because of the help they have derived from the environments created by the University but because they had stamina enough to resist the deadening influence of their surroundings, both within and outside of the limits of their colleges. And so with the large body of students and even teachers, love of learning for its own sake remains a highly abstract sentiment which may safely be indulged in only in an oratorical discourse, but which no practical, sober man would ever think of in connection with any practical concern in life, educational or non-educational. With them, its place is taken by love of learning, or of a show of learning, for the sake of passing examinations, which again is valued for the sake of the emoluments it is expected bring in the shape of a lucrative profession to or, service of some kind or other; for the intellectual ideal itself is not such as to attract any very considerable numbers to its ranks. It is not everybody that can be expected to take such a deep interest in speculations about the nature and constitution of remote heavenly bodies, or about the monads of Leibnitz, as to be able to make them the one absorbing care of his life. For, the ideal that one imbibes in his youth must inspire him all through life. And if the intellectual ideal cannot be the ideal for the majority, what other ideal is to take its place and keep them from being engrossed in the pursuit of selfish, material interests.

What they Do in Free Civilised Countries.

If we turn to England, Japan and other free countries we shall see that the ideal which the educational institutions in those countries hold before their *alumni* is one of citizenship, of patriotism, of nationality.

Colleges and schools in those countries are nothing less than so many training grounds for their citizens. An English school boy is taught from the beginning to respect and adore his national heroes, he is taught a thousand things about the history and geography of his country, he learns the supreme value of corporate life and discipline in his Unions and Clubs and Atheltic Sports, his faculty of emulation is roused by the names engraved on marble, of such of the old students of the school as have won renown by doing some memorable service to their country ; in short, the conditions of school and college life are such as are best calculated to foster the spirit of patriotism in boys and young men. In Japan, even the children attending elementary schools are subjected to a course of instruction and discipline which teaches them to prefer their country to themselves. The Imperial Order of 1900 says :—

"At first, the children are to be taught conceptions that can be easily practised, such as love of parents, attachment to brothers and sisters, friendship, sober conduct, veracity, self-control, valour and similar virtues, *while other but still simple themes, such as the duties of the citizen to the State and to Society* are to be only gradually added. In this way the sentiments of the children are to be raised to a higher level, their thinking sharpened and an enterprising *courageous public spirit*, respect for *public virtues*, and appreciation of *patriotism and loyalty* awakened." The themes for elementary and for higher schools are the same, only in their treatment, little differences are made, the method in the latter being more advanced than in the former. Such is the education and such are the ideals imparted to Japanese students by their schools. And when the hour of trial comes, it is no wonder that the Japanese *citizen* will sacrifice his all, even his life, for the sake of his country.

Here, then, we have found an ideal that may very well be appreciated by all classes of intellects, the highest as well as the lowest—this ideal of citizenship, of patriotism. It would be out of place and, I think, superfluous here to enter into an eulogy of the virtue of patriotism. For no one would deny that the felicity as also the worth of a nation's life always depends upon the amount of sacrifice which its members are ready and willing to undergo for the sake of the common weal. And unless our students and young men learn to cultivate this virtue, no amount of book-lore or of over-refined manners will be able to save us from falling back in the scale of civilised nations.

"What sort of a National Education is that?" Mrs. Besant's Charge.

Mrs. Annie Besant says—"I saw the other day in looking over some books in a school, that they were English school-books, and as I was turning over the pages, I found that though the books would have been suitable for boys in an English school, they were remarkably inadequate for boys of an Indian one. For the information on geography, productions, natural objects &c., which was given about India, was absolutely out of all proportion in comparison with the information given about European nations. Now if you take a primary book in an English school you will find that it deals mainly with England; its history, geography, products, industries, trades, and so on. But here in India, the boys are taught much about England, and very little are they taught about their own country. The book gives a Hindu boy details of English towns—now, what is the use of that knowledge to him? And he is left without any knowledge of the detailed history and geography and products and industries of his own country, where the whole of his life is to be spent and to which his thoughts should ever be turned. I have seen a boy give quickly the name of the capital of Switzerland and hunt confusedly in the south of India for Kashmir. *What sort of a national education is that?*" It is no wonder then, that boys who cannot possibly be expected to take a *direct* interest in studies like these, as they would take to themes dealing with matters Indian, begin to wade though their text-books, propping themselves up as best as they can with the artificial helps of examinations and rewards.

"If we are to assimilate the fruits of Western Education, we must first learn to respect ourselves, and to understand and to respect our own civilisation."

The whole course of the college education of our young men is marked by the conspicuous absence of almost any Indian themes or Indian authors in the curriculum. What chance knowledge they are able to pick up in their casual reading (which, again, in most cases is confined to articles in newspapers, periodicals, or even so far as that) is all that they know about India, past or present. The greatness of her ancient civilisation, her genius and poetry and philosophy, the wisdom of her social ordinances, her achievements in the region of the secular arts and sciences are things that appeal to them very vaguely, indeed. For, while

they but *hear* of the greatness of a Valmiki or a Kalidas, of a Vyas or a Sankara, of a Bhaskaracharya or a Chark, of a Manu or a Jimutavahan; they are *made to feel* the greatness of Shakespeare and Milton, of Plato and Kant, of Newton and Faraday, of Coke and Blackstone, by a more or less direct acquaintance. It is far from my intention here to deprecate the worth of these European masters, or to attempt anything like a comparison between Eastern and Western greatness. I offer my homage and reverence to all these masters, but what I want to emphasise in this,—that *if we are to assimilate the fruits of Western education, we must first learn to respect ourselves, to understand and to respect our own civilisation.*

If we are continually haunted by the idea that all the light that ought to guide us is to come from the West, that we have done nothing during all these ages, and that *they* have done everything the depression of spirits thus brought about will make us not only lose the heritage of our past, but will also incapacitate us from using what we receive from the West..

"Particles of sand wrapped up in a piece of cloth."

In countries like England and Japan, the schools and colleges foster the growth of the patriotic spirit; but it is not the colleges or schools alone that foster this spirit. *There* the young men imbibe the ideal from the *social atmosphere* which they breathe. Their parents, their friends and relations, the institutions of their country, the press, the platform and the Parliament, public opinion in all its shapes, remind the young man that if glory and greatness are to achieved, they must be achieved through patriotic service. But unfortunately our home and social surroundings are not as yet such as to encourage and foster the growth of the true patriotic spirit. The ideal that we imbibe from our social atmosphere is a purely domestic ideal. For all practical purposes, we look more or less exclusively to the interests of our particular families. There is, we must admit, nowadays a demonstration of patriotic sentiment among our educated classes. But it would be difficult to assert that this *sentiment* of patriotism which is undoubtedly present among us has transformed itself into an active *sense* so as to be able to convert itself into an *active force*, shaping anew the course of our daily existence. For, the test of true patriotism always lies in the amount of sacrifice which an individual is able to make for the sake of his country's good. And as yet, we must admit that in spite of the numerous demonstrations in the press

and on the platform, the number of men that are ready to undergo any considerable sacrifice for their country is very small indeed. And the reason is not far to seek. The sentiment of patriotism which we indulge in at present, is directly related to an accident, *viz.*, that we are living under an external Government. If the British Government were to be withdrawn to-morrow, the whole of the political fabric, upon which our present scheme of national life is based would fall to pieces, like a house of cards. We may picture us to ourselves as so many *particles of sand wrapped up in a piece of cloth. Tear the cloth and the particles fall asunder.* For it is not the cloth (which is but an external wrapper), but the internal cohesion of the particles themselves that would render them into a compact solid. The picture is undoubtedly a little overdrawn ; but our point is that our strength must primarily come not from without, but from within, and while common laws and institutions and government provided and introduced by an *external* agency may do and have done a great deal towards the growth of an ideal of United India, they are not enough. The forces of internal cohesion will have to be aroused and the internal ties of *brotherhood* that eternally bind an Indian to an Indian should have to be drawn closer and closer by such moral forces as we can command.

Self-Education of Patriotic Lines.

[*Continued from the previous paragraph.*]

This love for our country and countrymen has then to be increased, if not generated. And this involves education. That our present-day educational institutions do not supply this we have already seen ; nor is it within the range of practical considerations to hope that they will ever supply it. For, there are no signs to show that the need of such education is felt or appreciated in influential circles. In the meantime, the barrenness of an ideal-less education, with all its attendant vices of cram and hypocrisy and dishonesty, are killing out all the generous potentialities of the youth of our country. I think, therefore, that under the circumstances, it is incumbent on young men to carry on a parallel system of self-education (along with their college or school education), with a view to animate student-life with the ideal of patriotic service and of patriotic sacrifice. And it is also clear that when this ideal is once established in the hearts of young men, it will re-act on college or university education in a wholesome way.

The question, then, is—How to increase our love for our country and countymen. Now, the way to love men is through knowing them intimatly If we do not know what are the conditions of life of my Punjabi or Madrasi or Oriya brother, how can I be expected to sympathise with him or to exert myself for the redress of his grievances ? The word 'India' nowadays rouses in our minds only a vague sentiment and in order that it may be con-

verted into a concrete emotion available for practical purposes, we must study to acquire an intimate knowledge of the people, the princes, the nobles, their manners and customs, the industries, the religions, the geography, and a thousand other details, of the different provinces of India. And we must study them not in the spirit of a carping critic, but with the feelings of a sympathetic and loving kinsman.

Though there is at present a paucity of text-books dealing with these subjects, we must remember that the path of the pioneer has never been a smooth one, though the difficulty in this case is not so great as we may at first be inclined to imagine. For a beginning we need only turn to the immense storehouse of facts gathered by the Governmet and stored in Reports, Statistical Tables, monographs, gazettes, gazetteers and other publications, and we shall find that our labours will be amply repaid, and that, instead of the dry and uninteresting heap of facts which we expected, we have made our way to a highly fascinating region of *study* and research.

And readers of the *Indiana* portion of the Dawn Society's Magazine, which contains articles intended to spread a knowledge of modern India, her provinces, peoples, provinces, nobles and great men —will be able to support us when we say that our ideas of self-education *on patriotic lines* are no mere theories but that they could be readily reduced to practice by all who are sufficiently interested in such work of self-education.

Reverence for Ideals that inspired our Ancestors.

[*Continued from the previous paragraph.*]

And along with the study of modern India we need to study and reverence our past history. A number of master-hands have tried the subject and left valuable contributions. In our study of the past, we must always have a look out for the ideals that inspired our ancestors during the long course of ages. In this connection, the study of the lives of our leaders, and of our saints, of Sankara, Tukaram, Chaitanya, Nanak, Kabir, Sivaji, Pratap Sinha, etc., is extremely valuable. For, India is a country where more than in other countries, popular movements have always centred round some dominant personality, be he a hero or a saint. The examples cited above have mostly been taken from the Mussalman period of our history, for it is there very often that historians have lost sight of the people and have busied themselves more or less exclusively with the splendours and intrigues of court-life and with the wars of petty potentates. Such a study of the past, intelligently carried out will give us an insight into our real history and enable us to understand our personality, as a people that has survived the shock of ages and has yet a still glorious future to achieve.

"The larger world of Indian Civilisation now opening itself before our eyes.

The Indian civilisation of past ages is no more a *terra incognita*, and that we owe mainly to the indefatigable explorers whom the Asiatic Society and all its different branches sent forth to follow in the footsteps of Sir William Jones, Colebrooke, and James Prinsep. Now that we have laid opened before us that wonderful world which the religious and artistic genius of India has filled with its glorious monuments, our new task is to investigate how this genius in both its aspects, religious and artistic, made its triumphant entry into the larger area of Eastern Asia. If the Arabic travellers of the 11th and 12th centuries in China admired the people of China, as having of all mankind, the greatest 'skill and taste in arts" (these are Ibn Batuta's words); if the Arabic traveller of the 10th century counted the Chinese among those of God's creatures to whom He had granted in the highest degree skill of hand in drawing, so that—as he declares,—as regards painting, no nations, whether Christian or otherwise, could come up to the Chinese, and that their talent for the art was something quite extraordinary, it was a spark from the genius of Indian Art which kindled that illustrious light.

And so also when one admires the wonderful skill displayed in Japanese painting and wood-work, it is India that has inspired Japan with the ideals of Art. It was that constant influence of Indian Art until the beginning of the 11th century which stimulated the skill of the great Chinese painters, and of their pupils, the Japanese. 'If we endeavour," says Anderson in his classical work on Chinese and Japanese painting, "to compare the pictorial art of China with that of Europe, we must carry ourselves back to the days when the former was in its greatness. It may be asserted that nothing produced by the painting of Europe between the 7th and 13th centuries of the Christian era approaches within any measurable distance, the works of the great Chinese masters, who gave lustre to the Thang, Sung and Yuen dynasties. Down to the end of the Southern Empire in 1279 A. D., the Chinese were at the head of the world in the art of painting, as in many things besides, and their nearest rivals were their own pupils, the Japanese.

From China, turn we our eyes to the South, and we shall find in the monumental works of Java, a true Indian Art, developed, absolutely Indian in all its designs, and reaching in some cases to such a height of development that in sculpture, one might venture to say there is nothing in all the Indian monuments to be compared with their grace and splendours. *All this artistic grandeur of the Javanese monuments originated purely and simply in the influence of Hindu Art.* How it came that Hindu Art produced on a foreign soil such masterpieces as those we admire in Java is not yet clear; but the fact is patent. We see in Java the Indian poems and stories, then the Mahabharata and the Ramayana; the story of Buddha, the story of Sree-Krishna put before our eyes in wonderful and life-like sculpture, with which nothing found in Indian monuments can be compared. That was indeed a grand era of Indian influence. We have, therefore, to follow the traces of that all-conquering genius of the Hindu Civilisation. We have to explore the larger world of Indian civilisation now opening itself to closer Indian research. *It is only in connection with this comparative investigation that India gets its real and historical position in the civilisation of mankind.*

PART III.

Lessons from the life of the late Maharshi Debendra Nath Tagore.

[*Extract from the writings of a Fifth-year (M.A. class) student in the General Training Class.*]

Another great man has passed away from our midst, Maharshi Debendra Nath Tagore And it is meet that we should try not only to understand and appreciate his life but also profit by his example as best as we may. The subject is a vast one, for his life traverses the entire field of the history of Bengal during the whole of the 19th century in its social, religious, and economical aspects. From the time of his birth in 1817 up till now is covered a perod of almost 90 years which practically extends over the whole of the preceding century. And if we are to understand how the present has been shaped by the past, we can do nothing better than follow the progress of the social, religious, literary and economical movements of the century in connection with the life-history of this immortal worthy.

With these preliminary remarks, I proceed to touch upon some points in the career of the late *Maharshi*, that are specially interesting and instructive. He was the eldest son of 'Prince' Dwaraka Nath Tagore who died in England in 1836, leaving behind him liabilities amounting to about 100 *lakhs*.

All his properties had been secured by a trust-deed which prevented the legal authorities from touching them. Thus, though as eldest son of the 'Prince,' Debendra Nath was morally bound to repay the debts, the creditors had no legal hold on him. Under such circumstance, it would have been natural for most of us to evade these obligations. But Debendra Nath permitted the creditors to take charge of the entire establishment, resolving that the debts should be paid to the uttermost farthing, though as a consequence he was reduced from princely luxury to a state of comparative poverty. Honesty has even its commercial value, and Magnanimity and sense of Honour, on one side, seldom fails to evoke confidence and corresponding magnanimity on the other side. In a few years, the creditors, seeing that such magnanimity deserved their utmost confidence, restored the whole property to Debendra Nath in order to enable him to discharge his debts as best he could; and in time the whole debt was discharged. At another time, he learnt that his

father had before his death promised away one lakh of rupees to a charitable institution. And in spite of the pecuniary embarassments mentioned above, he paid away the whole sum without the slightest hesitation. That shows at once the sterling character of the man whose life we are going to discourse upon to-day.

[I am constantly insisting upon the importance of supplementing our private life by a larger public life, because, otherwise, our Society would soon be disorganised and broken up into individual fragments. But I would draw your attention to one aspect of Debendranath's private life. A man who has left sons like Dwijendra Nath, Satyendra Nath and Rabindra Nath, has left a heritage, indeed, for his nation and his country. Thus, India would have been the poorer by his remaining a bachelor all his life. Such marriage as his is immensely productive in the true sense of the word, as opposed to the productiveness of our ordinary marriages that but breed a race of hereditary papers.]

Now, with regard to the particular incident we have noted above, what particularly are the ideals which we find illustrated by it and which we should seek to cultivate? It is, you will answer, magnaninity, a sense of honour and obligation, and a disregard for all other concerns where they come in conflict with these. And in order that we may the better appreciate the lessons thus taught, let us take note of those ideals which at the present day inspire us in our individual as well as in our collective life. We have at present some four or five, more or less distinct ideals:—

(1) The ideal of material possession, each of us trying individually to amass as much wealth as we can.

(2) The ideal of improved social position based upon accumulated wealth.

These are the two main ideals that are dominating our private lives. And as regards the ideals that dominate our public lives we have:—

(1) The ideal of wielding power in matters affecting the Government of the country.

(2) The ideal of material greatness for the whole community.

Our lives are being moulded by these ideals at present. But what do we find in Debendra Nath's life? He cherished no ideal of riches for himself, or for his family; no ideal of social rank based on wealth, no ideal of power or of material greatness for his community. He put his foot down on all such ideals And living, as we do, in a social atmosphere corrupted by these false views of life, the example of Debendra Nath reducing himself to poverty for the sake of truth and

honour is surely encouraging and inspiring.

There is another ideal that can be noted in the Maharshi's life. It is the ideal of saintliness. To many of us, at the present day, the word conveys only a negative idea, the idea of escape from the battle of life by retiring from the world and its affairs. But real saintliness has always a distinctly positive side. It very frequently happens that a man renounces the world simply because he is unable to realise his worldly ambitions; or, because he is crossed by the griefs and troubles of domestic life. To be sure, he cannot be regarded as a true *sannyasi* or saint. The true *sannyasi* is above all worldly aims and ambitions. Though living in the midst of plenty he will say—"I shall not have these things, though I may have them in plenty." Now, Debendra Nath lived the life of a saint in this sense. He lived his life in the world, but not *of* it He was surrounded by riches and plenty, but he had the true ring of the saint, inasmuch as he did not let himself be enslaved by his wealth. We have referred to the incident of his clearing his father's debts; there you have the germ of a true saint. If he were worldly-minded, he would have accepted the advice of his friends and kinsmen and refused to discharge the debts. But his saintliness raised him above all world considerations. And even when later in life he lived in the enjoyment of his estates, he still continued to live the life of a saint. Although he had everything around him which he could call his own, still he chose to live not subject to them but above them, --as a true master and not as a servant. This aspect of the Maharshi's life ought to be a living ideal for each of us at the present day, for we are daily being subjected to influences of a degrading nature which we imbibe from our social surroundings. Acquire as much power and wealth as you can, but look upon all power and worldly goods not as ministering to your own enjoyment, but as so many means to ends that are not personal or self-regarding, but are other-regarding. If we understand his life in this sense, then have we, in a measure, secured the key by which to appropriate his greatness. And this aspect of his life cannot be too much emphasised, for our whole moral life is being undermined by the ideal of material greatness, of social position and fame; and with these false ideals vitiating the atmosphere of our lives and unconsciously poisoning the very life-springs of our moral and spiritual nature, it becomes absolutely necessary to cultivate the true spirit of saintliness. The essentially spiritual aspect of his life, however,—that aspect which concerns itself with his spiritual experiences and commu-

nions with the Deity is not here dwelt on, for it has been our object here to impress ourselves with the lessons to be derived from his saintliness in special reference to our own conduct in this world.

With regard to this question of ideals it is interesting and instructive to note that the internal history of Bengal during the 19th century falls into two distinct halves. During the first half of the century, the ideals that inspired the community and its leaders were not so materialistic as at present. They had an ideal of social and religious greatness which was wholly distinct from the ideals which, as we have mentioned above, inspire us now. But still there is at least one ideal that is common to both these periods—the ideal of a separate existence for ourselves as a people. This ideal holds as much now as it did with previous generations. In this connection, we may relate one singular fact in the life of Maharshi Debendra Nath. One morning, in 1846, one Rajendra Nath Sarkar, an employee on the estate of the Maharashi, came to him with tears in his eyes and related how his wife had been taken to the house of a missionary by her brother and converted to Christianity by Dr. Duff. This was the first case of the conversion of a female in Bengal, and Debendra Nath thought it intolerable that the missionaries should even invade our very homes. He soon with the help of friends like Akshay Kumar Dutt set on foot an agitation against the spread of such proselytism They were joined by the whole forces of Hindu Society, orthodox and unorthodox, and a free school was started for Hindu boys in order to protect them from missionary influences. Now, that which makes the movement a remarkable one is the fact that the men who originally started the movement, like the Maharshi himself, and were decidedly un-orthodox, were themselves engaged in breaking down the barriers of Hindu social ordinances such as caste, image-worship, and so forth. The missionaries had thought that once the barriers of caste were removed, the Hindus would gradually and silently drift into their camp, but in this they were sadly disappointed. This is an example of social tenacity that characterises us even now, as of yore. Even now we see that though we are getting anglicised in many other respects, we are not prepared to renounce the idea that we are a separate people as is evident from the scant success with which the proselytising efforts of Christian missionaries are now rewarded. Thus, orthodox and un-orthodox, Hindu and un-Hindu, are agreed that they must preserve their continued existence as a seperate community. Here, then, is some sort of a guarantee that we are not going to be extinct as a separate people very soon.

Independence of Thought in its Bearing on National Life.

[*Extract from the writings of a Fifth-year (M. A. class) student in the Moral Training Class.*]

Mr. Samuel Smith M. P. in his remarks on the proceedings of the recent Social Conference held at Bombay says—"The subjects touched upon by these gentlemen are of much more vital importance to the well-being of the people than political improvement; but it is fair to remember that political and social improvement go together both spring from *that independence of thought* which stimulates health in the body politic." Now the question that will engage our thoughts in the present discourse is this,—what is the exact nature of this *independence of thought* which, according to Mr. Smith, is as important to the well-being of the body politic as circulation of blood is to the body physical. Now, there are two ways of understanding a subject. First, we may blindly follow the chain of reasoning presented before us by others, keeping in view only such aspects of the question as are thus presented and so shutting out for the time being, all other sides of the question, however important they may be in themselves. This is the way, I think, in which most of us at the present moment care to understand the many grave problems that confront us in all departments of life, national, social, or even individual. But this is certainly not the best way of grasping a problem. The method, though suitable and necessary during the first stages of our intellectual development is not at all adequate for purposes of arriving at true and just conclusions with regard to any large questions of importance. In short, this method of servilely treading over a beaten path is not at all calculated to promote what we mean by *independence of thought.* But there is another mode of understanding a subject. According to this method, while fully appreciating all the arguments urged on one side of a question, we do not lose sight of the other view-points from which the subject may be approached, and after a *comparative* review of all the different sides and aspects, we arrive at a definite conclusion. It is this *comparative* view of a subject, this habit of actively watching for ourselves different sides of a question, instead of passively following the line of arguments that are brought forward by others, that generates and promotes independence of thought. And it is the want of such independence of thought that is responsible for what is called the spirit of *huzug* or unreality that is said to characterise most of our movements in collective as well as individual life. For or ew

are usually carried away by every random gust of fashion or opinion, turning from one to another course of conduct, without caring much to enquire fully into the reasons for adopting any particular course We are satisfied mostly with half-views, and that active stirring of the intellect which seeks to take note of and co-ordinate the diverse and varied elements that enter into the composition of all complex problems relating to human affairs, is a thing almost unknown to us.

But, on the other hand, we are not to suppose that independence of thought is the same as obstinacy. For the man of independence is always on the look out for fresh facts and fresh light, and his views are always open to revision and correction. It is on experience and reason that all his views are based and when a new experience or a better understanding dawns upon him he is always ready to welcome it.

There is another way in which we may wrongly interpret the meaning of the expression, independence of thought It is often supposed by some of us that breaking with established forms and usages is always a sign of independent thought. And holding dinner parties and proposing toasts, resorting to European hotels and adopting European modes of dress and living are regarded in some quarters as infallible signs of independence of thought and strength of conviction. But before admiring them for the virtues to which they thus lay pretence, I should like to ask them one question,—Are they, in breaking with old and established forms, really following a mature conviction based on wide experience and many-sided reasoning, or are they merely following a fashion set to them by others? If their conduct in this matter is guided by *well-formed* convicttons, then, of course, I have not much to blame. but on the other hand much to admire, in their conduct. But if in this we are mere blind followers of fashion, we as a nation shall allways be blown about by every passing current of opinion or fashion and shall have always to remain victim to the strongest forces that influence us from without. We should never forget that independence of thought is one thing, and the blind pursuit of manners, however up to date it may be, quite a different thing.

But it is not everybody that has the capacity or experience of forming habits of independent thinking, i. e. of looking at questions from all points of view before arriving at a conclusion. For inferior men the only way of improvement lies in the imitation of good models. And for one who cannot even imitate the good points in others, there is no

hope of improvement. But imitation, if it is to be a source of improvement and not of degeneration must be imitation of good models. And for this nothing is so important as the choice good company. The greater portion of mankind are in most matters, and especially in matters concerning religion. in the imitative stage. And therefore an undue importance attached to the dictates of the individual reason cannot but be pernicious in its effects. For the amount of reasoning power which so many of us possess individually is not at all adequate for purposes of arriving at any definite conclusions in such matters, if we choose to look at all possible sides of questions. And hence it is important in matters like these that we should attach ourselves to a select brotherhood whom we can imitate with advantage and profit.

The want of independent thinking in our Society is best illustrated by the way in which we choose our profession in life. If there had been any independence of thought in the community, then our choice would have been guided more by a consideration of the needs of the country in the present situation than by examples drawn from a state of things that is rapidly passing away. What is wanted now is greater production of wealth and consequently, more merchants and engineers and not more pleaders and clerks. But where our surrounding conditions demand that we should turn more of our thought to industrial and technical pursuits, we are still blindly treading the beaten track of an exclusively literary education and of the so-called liberal professions. It is often a matter of boast to many of us that we Hindus of modern Bengal are more enlightened than our Muhammadan brothers, on the simple ground that we have readily availed ourselves of the openings made by the Government through the gates of Western education. But here again it is more of our *imitativeness* that is in evidence, than our enlightenment. And even in imitating we have imbibed more of the vices than of the virtues of Western civilisation, so that imitation instead of being a regenerative force has only served to bring us down to lower and lower depths.

The Town I live in:

[*Extract from the writings of a proposed Recognised Reader under the rules of the Dawn Society, Magazine Section.*]

I.

Chingleput is a small town some thirty miles south of Madras. It was once the seat of a Hindu Raja ; it has a fort whose remains could still be seen. Chingleput was captured by Clive in 1751. How it derived

it name is a mystery. There is, however, a tradition that there was a Hindu King named Changalwaraya and the town took its name from him.

It is situated some two miles east of the river *Balar* which is flooded in winter and dries up in summer. The town is surrounded on every side by hills. They are not however, a continuous chain such as would allow no intervening passage between two hills; nor are they girded by forests which would shut out habitation near them. On the contrary, at the foot of each hill, lies a village humble in itself on account of its humble inhabitants,—the peace-loving villagers. There is a small lake or tank, to put it in the official surveyor's language) which covers an area of five square miles and supplies to the inhabitants of the different villages lying at the foot of the hills water both for drink and irrigation. Besides this, there are five or six smaller lakes of which two are specially reserved for drinking purposes, and the rest for several other purposes.

These tanks' dry up in the summer season and people suffer much, (as in days of famine), for want of water. Then every household provides itself with one bullock cart to fetch water from the lake.

In some parts of the year, the climate is salubrious. The cold breeze from the lake and the fragrant odour from the hills refreshes people who take a walk near the foot of one of these hills.

All the fields skirting the lake produce rich crops. If, during the harvest season, a traveller would go along the Trunk Road leading to Madras and turn his eyes towards the hills at sunset, upon what a magnificent sight he would feast his eyes! The wavy corn sighing in sorrow for the passenger who, while observing Creation's charms, yet offer not his tribute of praise to the Deity; the trees ascending in gay, threatric pride, from hill to hill and playing hide and seek with towers soaring high; the plumaged birds pouring forth their profitless ditties, for no one takes the trouble to hear; the fishes with golden fins frisking above the water—all these would captivate the observer's inagination and strike into his heart awe and reverence. I say it is a town for a man of imagination. For one of a pensive turn of mind, the town has also its charms; for solitude can also delight a man.

II.

In its fields rice-crops are cropped; ragi is sown; chillies are plucked. On extensive plots, betel is also cultivated and the leaves find a market in neighbouring towns. Through this town, the South Indian

Railway runs, and from here there is a branch line leading to Conjeeveram, one of our sacred places, where there is a sacred shrine. Some six or seven years ago, the municipal system was introduced. This system was quite alien to the people who had been living under a *Union*. Sometime ago, a Chairman of the town became very unpopular, he had already earned unpopularity in connection with plague affairs. The people shut up all their shops, numbering a hundred. The higher authorities telegraphed to the local authorities to urge the people to open their shops, but they would not do so unless their complaints were properly heard and their grievances redressed. It was then announced that the District Collector would come down on a certain day and hear complaints. To the Railway Station, the whole of the town, merchants, students, and the educated, all repaired, and the people's sufferings were to some extent alleviated.

III.

The whole town population may be divided into three classes, the English-educated class, the middle or mercantile class, and the uneducated class.

(*a*) The educated are for the most part lawyers or clerks. There is not a household without one or other of them.

The educated here cannot boast of platform speakers though they are constantly addressing courts. The standard of religion is low among all classes of our town population, as is generally the case among civilised people living in a town, in the modern sense of the term.

(*b*) The second or the trading classes are almost all known as *Chetties*. These do not export goods to foreign countries, but their trade is wholly internal, and confined to our Presidency. Most of the traffic is carried on by the South Indian Railway and goes to Madras. The Mahomedans, though they break the peace of the town at times, usually however live peaceably by tailoring. Almost every Mahomedan has got a Singer's Sewing Machine, the price of which he pays in monthly instalments.

The educated classes earn a small income by which they maintain themselves. Their average daily income comes to about one or two rupees. In spite of this small income some live in a grand style, by borrowing. The trading classes contain the richest members of the community and the richest merchant is worth a few thousand rupees. Altogether this town is a poor town ; and in the months of June and

December when taxes are collected, the inhabitants who are, as we have seen, mostly poor men, are put to much trouble.

(*c*) In the third class of people in the town we find vagabonds, street criers and the *Jutka* fellows or those who ply *Jutkas* for hire. The uneducated class are a little troublesome; but the other classes are peaceful, and are devoted to their own occupations

(*d*) Besides the three classes aforesaid, there is a fourth or a lower still,—a class of vagrants and boors who are known by the name of *Villies*. Most members of a *Villy* family live in forests and on leaves roots, and rats. Among those who come to the town there are some who wear a decent dress, wear caste-marks, work as labourers and are permitted to mingle with the crowd.

"(*e*) But there are others among these Villies who are not *permitted* to mingle with the crowd. The males among them are content with wearing a piece of cloth round the loins; and the females with a short piece—a yard or two, to cover their breasts and loins. A female with a child in her womb, a body at breast, and a child of five or six years of age in ragged clothes lying by the road-side is a pitiable sight, indeed. Both men and women carry bows and arrows and faultlessly shoot at hares and birds. These lower classes among Villies are mostly idle fellows, who will not work, though the work be offered to them. They are given to begging and are a burden to the gentlemen of the town, living on the leavings from their dishes after their meals. They even feed on bats and altogether lead a miserable life.

IV.

The Christians form ten per cent. of the population and live a furlong or two from the centre of the town. Roman Catholics and Protestants live side by side. These two sects of Christians have got Churches of their own and they have got separate boarding schools. Here the *Panchama* (i. e. the lower caste) converted Christian boys are fed on rice taught and are made to work. They are taught up to the primary standard, clothed well and are required to water plaintain and mangoe trees.

The native Christians go outside of the town and preach the Gospel to the illiterate villagers living in the villages at the foot of the hills. As these would not come to hear their preaching, they are attracted to it by means of magic-lantern exhibition of pictures. The poor illiterate people are also tempted by the offer a handsome pay to converts who would do a little labour. Some

succumb to the temptation, but when they are baptised, their eyes, as is is said, are "opened" and they are made to work like slaves. Then they long to return to their old homes where their wives and children were left uncared for and destitute. They could not, however, be admitted to their homes, and so in a state of "slavery' and with no religions principles in their hearts, many a poor victim drags on a wearisome life. I have known full well a Pancham a (a lower caste convert) suffering like this. There is many an instance like this here.

[The Hindûs of the place are not a united body as they were some six or seven years ago when we were living under a 'Union,' and not under the present municipal system; and they will not combine to help such poor fellows as I have described. They are eager only to fill their own pockets and do not much care for their neighbours.]

Again, in a place under the influence of the Christian Missionaries, western ideas in their crude form are introduced among the people. Soda-bottles which were unknown to them are introduced; and by and by wine-bottles are also brought in, and we find that place converted into one of liquor shops and butcher shops. The moral standard falls very low. Such is also the case with my town. Now, where we had only one toddy-shop, we have four or five toddy-shops and two other shops selling Port and Sherry wines. What a marked increase in the number of liquor-shops and what a fall in religion! At present almost everybody from very early years begins to smoke a cigar, simply to gratify his fancy, and his fancy becomes a habit and he goes in for more cigars. And there is an impression abroad that a man who has a shop to sell cigars or cheeroots of Indian weed can get on very well.

V.

(*a*) Chingleput is the capital of the Chingleput District; and so we have a District and Sessions Court here, and also the other courts—the Munsiff's Court, the Tehsildar's Court, (or the Deputy Magistrate and Deputy Collector's Court); the Sub-Collector's Court (or the Sub-Deputy Collector's Court) &c. There is a Municipal Hospital here, which is poorly equipped. The surgeon is very kind and the officials are very popular.

(*b*) There are two High Schools, one under the management of a Hindu, and the other under a Mission The two are working as rivals, and there is always a tug of war, but outer harmony is preserved. Then, outside the limits of the town, there are a number of Panchama Christian primary schools which are under the supervision of the Chris-

tian Missionary here; and the Government have rewarded him with a medal for his zeal in educational work.

(*c*) Then there is another school,—a Reformatory School, which is a Government Institution. It is the only school of its kind in the whole of this Presidency. In this school, juvenile offenders under twenty years of age are kept in confinement, for their training and reformation. These receive instruction up to the primary standard. They are taught also smithcraft, carpentry and weaving; and also work in aluminium. They receive instruction in the fine arts; they are taught music, Indian as well as European. They live pretty much like scholars living in a boarding-house attached to a college. They move freely and have holidays on Sundays; they also play football and matches with the two High Schools, I have mentioned.

VI.

Some nine miles south of the town, there is a sacred place called *Tirukallundram*. It is a sacred place, having two temples dedicated to Siva. One of them stands on the summit of a hill and the other at the foot; to both of which pilgrims repair every day to worship. At the foot of the hill there is a tank. Once in a year, for two or three days, the water of becomes too hot, and becomes muddy, and at the end of the third day a conch half a foot in diameter is seen to float on the surface. It is then taken in a sacred vessel to the temple and is preserved. Even to this day some six or seven which have been preserved may be seen, and I have seen some of them. They are like ordinary shell conches with very small branches like the antlers of a deer. People bathe in the tank and go round the hill as *prathasthana*. Many kinds of medicinal herbs grow on the hill and the air blowing from the hill is believed to cure people of diseases.

(*a*) The whole town is filled every year with devotees and pilgrims, who peaceably spend their time in worshipping Siva and then depart. The place is also full of a class of beggers called *Pandarams* who worry the pilgrims that go to worship at the temples They besmear their faces with ashes and disfigure their bodies. They are able-bodied persons who can as well go and work. instead of going a-begging. They have been living in this fashion from generation to generation. It is a fact that on the hill, two eagles come every day at midday and take their food from the hands of a *Pandarum*. The *Pandarum* offers food or *prasad* in a silver bowl and the two birds take it and go away. It is believed that the two birds really represent two Rishis who have chosen to incarnate themselves in the above particular forms. Those who believe in this tradition and such also as are moved only by curiosity go and see the birds actually fed in the above fashion by a *Pandarum*, who is specially appointed by the Temple Committee who supervise the affairs of both temples. The last are called *Dharmakartas* i. e. elders who manage the business of the temples. The Committee is composed sometimes of three members. Some time ago some quarrel arose in regard to this Committee; but the matter is now settled.

রামায়ণে হিন্দু-সমাজ ; আরও দুএকটী কথা।

শ্রীযুক্ত দীনেশচন্দ্র সেন মহাশয়ের উপদেশের সারাংশ।

(পূর্ব্বপ্রকাশিতের পর)

[*Extract from the writings of a Fifth-year (M. A. class) student in the Moral and Religious Training Class.*]

রামায়ণে কিরূপ সমাজচিত্র পাওয়া যায়, সেই সম্বন্ধে গতবারে কিঞ্চিৎ আলোচনা করা হইয়াছিল। তৎপ্রসঙ্গে অযোধ্যাসমাজ ও লঙ্কাসমাজ এই উভয়ের বৈপরীত্য দেখান হইয়াছিল। সেই বৈষম্যটুকু আরও পরিস্ফুট করিবার নিমিত্ত আরও দুই একটি কথা বলা প্রয়োজন। এক কথায় বলিতে গেলে অযোধ্যাসমাজ নিবৃত্তিমুখসমাজ ও লঙ্কাসমাজ প্রবৃত্তিমুখসমাজ। কোন বস্তু সম্ভোগ করিয়া যে সুখের উৎপত্তি হয়—সেই সুখ লক্ষ্য করিয়া যে সমাজ চলিতেছে, তাহাকে প্রবৃত্তিমুখ সমাজ বলা যায়। বর্ত্তমান পাশ্চাত্য সমাজ এই হিসাবে প্রবৃত্তিমুখ সমাজ ; কিন্তু আবার নিবৃত্তিরও একটা আনন্দ আছে। Sir Philip Sidney যখন Zutphen সমরক্ষেত্রে ঘোর তৃষ্ণার জ্বালা উপেক্ষা করিয়া পার্শ্বস্থ আহত সৈনিকের নিমিত্ত স্বকীয় পানপাত্র বর্জ্জন করিয়াছিলেন, তখন তিনি যে এক আনন্দ উপভোগ করিয়াছিলেন তাহাতে সন্দেহমাত্র থাকিতে পারে না। তাঁহার তৎকালীন সেই আনন্দ, নিবৃত্তির আনন্দ ; এবং নিবৃত্তিজনিত আনন্দ লক্ষ্য করিয়া যে সমাজ চলিতেছে, তাহাকে নিবৃত্তিমুখ সমাজ বলা যাইতে পারে। হিন্দুসমাজকে এই হিসাবে নিবৃত্তিমুখ সমাজ বলা যায়। হিন্দু সুখও চায় না, দুঃখও চায় না, কিন্তু সুখদুঃখের অতীত যে আনন্দ তাহাই হিন্দুর লক্ষ্য। কারণ দুঃখের যেমন একটা জ্বালা আছে, সুখেরও সেই রকম একটা জ্বালা আছে। তাই হিন্দুস্থানের আদর্শ শান্তি ও নিবৃত্তি। আমাদের মহাদেব তাই ব্যাঘ্রচর্ম্ম পরিধান করেন, অঙ্গে ভস্ম লেপন করেন ও কণ্ঠে হলাহল ধারণ করেন। আমাদের সমাজের নেতা ব্রাহ্মণ, চিরকাল দরিদ্রভাবে জীবনযাত্রা নির্ব্বাহ করিয়া আসিয়াছেন ; তাঁহার সরল ও সংক্ষিপ্ত জীবনযাত্রায় বিলাস বা বাহুল্যের স্থান নাই। বিলাসসামগ্রী যে তাঁহার সম্পূর্ণ অপরিচিত তাহা নয় ; তাঁহার সম্মুখ দিয়া কত বিলাসের স্রোত বহিয়া গিয়াছে, কিন্তু ব্রাহ্মণ বিচলিত হন নাই। আমাদের সমাজে সাধারণ ভোজের সময় কলার পাতে খাওয়া, কেহ কখন অপমানের বিষয় মনে করেন নাই। সমাজের ধনবান্ ব্যক্তিরা, দরিদ্র স্বজাতির সহিত চিরকাল একত্র ভোজন করিয়া আসিয়াছেন। বাড়ীর যিনি গৃহিণী, তিনি ক্রিয়াকলাপের দিনে সমস্ত দিন পরিশ্রম করিয়া সকলের শেষে নিজে আহার করেন। এইরূপ ছোট বড় অনেক বিষয়ে দেখা যায় যে হিন্দু, সম্ভোগের সুখ অপেক্ষা ত্যাগের আনন্দকেই বড় মনে করেন। সংসারের মধ্যে থাকিয়াও সংসারকে তুচ্ছ করিতে পারা, ইহাই হিন্দুর আদর্শ। অযোধ্যাসমাজে আমরা এই

আদর্শেরই অভিব্যক্তি দেখিতে পাই। অযোধ্যার বর্ণনায় বাল্মীকি কোনও ঐশ্বর্য্য বা বিলাস-সামগ্রীর অবতারণা করেন নাই। তিনি যে ঐশ্বর্য্য বর্ণনা করিতে জানিতেন না, এ কথাও বলা যায় না। কারণ লঙ্কার বর্ণনায় তিনি এত ঐশ্বর্য্য, এত সৌন্দর্য্য, এত বিলাসোপকরণ স্তূপাকার করিয়াছেন যে পাঠ করিয়া মুগ্ধ হইতে হয়। লঙ্কায় শিল্পকার্য্যের কিরূপ উন্নতি হইয়াছিল, তাহা দুই একটি দৃষ্টান্ত দিলেই বুঝিতে পারা যাইবে। সেখানে কোথাও বা সুবর্ণমূর্ত্তি, কোথাও বা প্রস্তরমূর্ত্তি দণ্ডায়মান, কোথাও বা পুত্তলিকা চামর ব্যজন করিতেছে। লঙ্কার প্রবেশ-দ্বারের নিকট চারিটি সেতুযন্ত্র বিলম্বিত। অশোক কাননের বর্ণনায়, নন্দন কানন হারি মানিয়া যায়; তথায় একটি সুবর্ণময়ী লক্ষ্মীপ্রতিমা বর্ত্তমান। অযোধ্যায় কিন্তু এ সকল কিছুমাত্র নাই। তাহার যাহা কিছু সম্পত্তি সব আধ্যাত্মিক—আত্মসম্ভোগের পর আত্মবিসর্জ্জনের। রামের পিতৃভক্তি, দশরথের সত্যনিষ্ঠা, সীতার সতীত্ব, লক্ষ্মণ ও ভরতের ভ্রাতৃপ্রেম, এই সকলই অযোধ্যার ঐশ্বর্য্য। যাঁহারা Materialist বা জড়বাদী, তাঁহারা হয় ত অযোধ্যার আদর্শকে Sentimentalism বা ভাবুকতা মাত্র বলিয়া উড়াইয়া দিবেন। তাই দেখা যায়, কোন কোন ইউরোপীয় সমালোচক—পিতৃআজ্ঞায় রামের বনগমনকে বাতুলতার কর্ম্ম বলিয়া থাকেন। কারণ তাঁহাদের সমাজে, ত্যাগ অপেক্ষা ভোগের দিকেই প্রবণতা বেশী। সেখানে বৈষয়িক কাজকর্ম্ম ও ভোগবিলাসের উপকরণের নীচে, প্রকৃত মানুষটি চাপা পড়িয়া যায়। কিন্তু হিন্দু সমাজ সমস্ত সাংসারিক কর্ম্মের ভিতর দিয়াই, প্রকৃত মনুষ্যটিকে ফুটাইয়া তুলিতে চান। নিজের এই বাহুল্য-বর্জ্জিত নগ্নরূপ স্মরণ রাখিবার জন্য, হিন্দু রাজা মধ্যে মধ্যে কোন কোন দিন "কল্পতরু" হইতেন। সে দিন তিনি, লোকসাধারণের মধ্যে যাহার যাহা অভীষ্ট তাহাকে তাহাই দান করিবার নিমিত্ত প্রস্তুত হইতেন। সর্ব্বস্ব দান করিয়া তিনি বুঝিতে চাহিতেন যে ধন, ঐশ্বর্য্য, রাজ্য সমস্তই ক্ষণিক, এবং নিত্যকালের মানুষটি এ সকলের পশ্চাতে রহিয়াছেন।

যে নিবৃত্তির আদর্শ হিন্দুস্থানের আদর্শ বলিয়া পূর্ব্বে নির্দ্দিষ্ট হইয়াছে, অযোধ্যাসমাজে তাহা গার্হস্থ্যধর্ম্মের আকারে বিকশিত হইয়া উঠিয়াছে। অবস্থানির্ব্বিশেষে ও ভক্তির সহিত পিতার আদেশ পালন করিতে হইবে—গার্হস্থ্যধর্ম্মের এটি একটি মূলমন্ত্র। কথা উঠিতে পারে যে পিতার আদেশ পালন করা কর্ত্তব্য, না ঈশ্বরের আদেশ পালন করা কর্ত্তব্য? তাহার উত্তরে এই বলা যায় যে, ধর্ম্মকে প্রাত্যহিক জীবনের অনুষ্ঠানে পরিণত করিতে হইলে, ব্যক্তি বিশেষ বা বস্তুবিশেষের মধ্যে ভগবানের সত্তা উপলব্ধি করিয়া তদনুসারে কার্য্য করিতে হয়। পিতা মাতার মধ্যে পালনীশক্তিরূপে ভগবান্ অধিষ্ঠান করিতেছেন; সুতরাং তাঁহাদের পূজা করিলে, পালনকর্ত্তারূপে ভগবানেরই পূজা করা হয়। এইরূপে পরিপূর্ণ ভক্তির সহিত ব্যাঘ্র ভল্লুকেরও পূজা করিলে, শক্তিরূপী ভগবানেরই পূজা করা হয়। তবে দেশভেদে ও কালভেদে, ধর্ম্মজীবনের আদর্শ ও উপাসনার অবলম্বন পরিবর্ত্তিত হইতে দেখা যায়। ভারত-বর্ষে রামায়ণের বর্ণিত সমাজ, গার্হস্থ্য ধর্ম্মকেই প্রধান করিয়া তুলিয়াছিলেন এবং সেই জন্যই, দৈনিক জীবনযাত্রার জন্য উপাসনা ও ভক্তির অবলম্বন ছিলেন 'পিতামাতা'।

ভারতীয় কথা। হিমালয়ে উত্তরাখণ্ড।

(পূর্ব্বপ্রকাশিতের পর)

[*Extract from the writings of a proposed Recognised Reader under the Dawn Society's Rules, Magazine Section.*]

উত্তরাখণ্ডের অধিবাসী।—উত্তরাখণ্ডের অধিবাসী সংখ্যা সমতল ক্ষেত্র অপেক্ষা পরিমাণতঃ কম। কুমাউন এবং গাড়োয়াল প্রত্যেক জেলার অধিবাসী সংখ্যা, তিন চারি লক্ষ অপেক্ষা অধিক নহে। এই সংখ্যার অধিকাংশই হিন্দু। মুসলমান এবং অপরধর্ম্মাবলম্বী-দের সংখ্যা মোটা-মুটি ৫,০০০ পাঁচ হাজারের বেশী হইবে না। উত্তরাখণ্ডবাসীদের হিন্দু-সংখ্যারও মধ্যে আবার ব্রাহ্মণ এবং ক্ষত্রিয়ই অধিকাংশ। হিন্দুধর্ম্মের এই পার্ব্বত্য উৎপত্তি স্থানে যে এই দুই বর্ণের আধিক্য লক্ষিত হইবে, তাহা কিছুমাত্র আশ্চর্য্য নয়। বিগত সাত আট শত বৎসরের মধ্যে ভারতবর্ষ, মোগল, পাঠান এবং ইংরাজপ্রমুখ জাতিচয়ের দ্বারা অধ্যু-ষিত হইয়াও অনেক প্রকার বিদেশীয় প্রভাবে প্রভাবান্বিত হওয়া সত্ত্বেও, হিন্দুত্বের এই পার্ব্বত্য নিগড়ে ঐ প্রভাব প্রবেশ করিতে পারে নাই। হিমালয়ের পাদতল হইতে কুমারিকা পর্য্যন্ত, এবং গান্ধার হইতে ঐরাবতীর তীর পর্য্যন্ত বিজেতৃ-প্রভাব-তরঙ্গে বোধ হয় সকল স্থানই ভাসা-ইয়া দিয়াছে, কিন্তু হিন্দুধর্ম্মের চির-উৎপত্তি স্থান উন্নত শৈলরাজিমধ্যস্থিত উত্তরাখণ্ডকে তাহা ডুবাইতে পারে নাই। এত দিন পরে বুঝি চতুরবুদ্ধি পাশ্চাত্য বণিক্‌জাতির দ্বারা উত্তরাখণ্ডবাসীরা, তাহাদের সেই প্রাচীন, পবিত্র, উন্নত নিজত্ব হারাইয়া ফেলিতে বসিয়াছে। আমরা কেদারনাথের পথে যাহা দেখিয়াছি, তাহা হইতে আমাদের এই রূপই মনে হয়। কুমাউনবাসী এবং গাড়োয়ালীরা স্বভাবচরিত্রে সরল, ধর্ম্মভীরু, বিনয়ী, বিশ্বাসী এবং সত্যপ্রিয়; কিন্তু তাহারা খাইতে পায় না। তাহাদের দেশে সর্ব্বত্র পাশ্চাত্য সভ্যতার নানাপ্রকার অঙ্গ গিয়া পড়িতেছে; সেই সব তাহারা দেখিতেছে। তাহা দেখিয়া তাহাদেরও অভাব বাড়িতেছে। সে অভাব পূর্ণ করিবার তাহাদের অর্থ নাই। তাহার ফলে,—অন্যায় সঙ্গত উপায়ে তাহার প্রাপ্তি অর্থাৎ পাপের বৃদ্ধি। "দারিদ্র্যদোষঃ গুণরাশিনাশা"। ইহাদের দারিদ্র্যের উপর আজ নূতন অভাব সকল সৃষ্ট হওয়াতে, পরিণামে কোন শুভ ফল ফলুক আর নাই ফলুক, প্রথমেই ইহাদের মহা নৈতিক অবনতি ঘটিতেছে। সে নৈতিক অবনতির লক্ষণ কুমাউন আর গাড়োয়ালের সর্ব্বত্রই দেখিতে পাইবে। দেখিবে, যে রেলওয়ে ষ্টেশন হইতে প্রায় দুইশত মাইল পার্ব্বত্যপথ দূরে খাস্ কেদারনাথের চিরতুষারবেষ্টিত ক্ষুদ্র ছাউন খানির দোকানে অন্য কোন বিক্রেয় দ্রব্য থাকুক আর না থাকুক, সিগারেটের বাক্স এক রাশি রহিয়াছে। প্রত্যেক গ্রাম্য দোকানেও তাহা দেখিতে পাইবে। পার্ব্বত্য সহরে দেখিবে, নব্য-বাবুরা নিজ সিগারেট শোভিত, কোটরগত চক্ষু, ফ্যাকাসে মুখখানির, 'সুন্দর তেড়ি কাটিয়া', ঘন ঘন রুমাল দিয়া

মুছিয়া এবং হাই কলার ইত্যাদি দ্বারা বাহ্যিক সৌন্দর্য্যবৃদ্ধির চেষ্টা করিতেছে, কেননা রাত্রি-জাগরণাদি নানাপ্রকার অনাচারে তাঁহাদের স্বাভাবিক মুখশ্রী নষ্ট হইয়াছে। দেখিবে আবার যে, কেদার বদ্রির পথে প্রত্যেক চটিতে দোকানীরা ব্যবসার খাতিরে সর্ব্বপ্রকার মিথ্যাকথা, প্রবঞ্চনা, নির্দ্দয়তা এবং কটূক্তির আশ্রয় গ্রহণ করিয়াছে। এজন্য তাহাদের দোষ দিও না, কেননা এসব না করিলে তাহাদের যে, রোজগার হইবে না, তাহাদেরওত ছেলে, মেয়ে, স্ত্রী এবং প্রাণে একটু সখ, সকলই আছে। যাও পর্ব্বতের সেই, ক্ষুদ্র শান্ত সুপ্ত গ্রামখানিতে। গ্রামবাসীদের কুটীরে প্রবেশ কর দেখিবে, তাহারা না খাইতে পাইয়া অর্দ্ধমৃত হইয়াছে। কাল কি খাইবে ভাবিয়া তাহারা অস্থির। এরূপ অবস্থায় তাহাদের একজন একটু সুরাপানের দ্বারা যাতনার উপশম করিতে চায় ত, তাহাকে দোষ দিও না। দেখিবে যে ভারতগৌরব ব্রাহ্মণ এবং ক্ষত্রিয়জাতির বংশধরগণ, সেই পূর্ব্ব পবিত্র শান্তস্বভাব হিন্দু পর্ব্বতবাসীগণ, তোমার কুলিগিরি করিতে আসিয়াছে। তাহারা বৎসরের ছয়মাস কৃষিকার্য্যে নিযুক্ত থাকে। কিন্তু তাহাতে যাহা রোজগার হয়, তাহাতে তাহাদের পেট চলে না, কাজেই বাকি ছয় মাস সে তোমার কুলিগিরি করিয়া নিজের এবং পরিবারবর্গের কোনক্রমে পেট চালায়।

পাশ্চাত্য সভ্যতার সংঘর্ষে উত্তরাখণ্ডবাসীর যে নৈতিক অবনতি, তাহা সহরগুলিতেই সমধিক দেখা যায়। এক স্থান হইতে অন্য স্থানে যাইবার বড় বড় পথ গুলিতেও বেশ দৃষ্ট হয়। পার্ব্বত্যগ্রামে এখনও নৈতিক অবনতি অতি সামান্য। কিন্তু পাশ্চাত্য সংঘর্ষে তাহাদের উপর আর এক প্রকার প্রভাব গিয়া পড়িয়াছে; তাহাতে তাহাদের অভাব বৃদ্ধি করুক আর নাই করুক, তাহার ফলেই তাহাদের দারিদ্র্য। উপরে আমি তাহা কিঞ্চিৎ দেখাইতে চেষ্টা করিয়াছি।

ভোগ-লালসা ও সংযম; কোন্‌টী ভাল।

[*Extract from the writings of a Third-year (B. A. class) student in the Moral and Religious Training Class.*]

কাহাকেও কোন কথা বলিবার পূর্ব্বে আমাদের জানা উচিত যে, যে বিষয় আমরা বলিব, তাহা সে ব্যক্তি শুনিতে চায় কি না? নতুবা কোন ফল হইবে না—আমাদের শ্রম বৃথা হইবে। যে ব্যক্তি শূলবেদনায় কাতর; তাহার কাছে বাগ্‌বাজারের রসগোল্লার গল্প করিলে, তাহার যাতনা বাড়িবে ছাড়া কমিবে না—সে ব্যক্তি আমার উপর কিছুমাত্র সন্তুষ্ট হইবে না, বরং অত্যন্ত বিরক্ত হইবে। কিন্তু তাহার কাছে যদি শূলবেদনার অমোঘ ঔষধের কথা বলি, তাহা হইলে সে অতি মনোযোগের সহিত শুনিবে।

এমন একটা কথা আছে যাহা জগতের সকল লোকেই শুনিবার জন্য ব্যাকুল—ইহা অশান্তি নিবারণের কথা। সাংসারিক দুঃখে প্রপীড়িত মানব এই কথা শুনিবার জন্য সদাই প্রস্তুত—কেননা সে অশান্তির জ্বালায় জ্বলিয়া, পুড়িয়া মরিতেছে। আর ঔষধ বলিয়া যাহাই ধরিতেছে, তাহাতেই তাহার যাতনা বাড়িতেছে, বই আর কমিতেছে না। সে ঔষধ বলিয়া গরল খাইতেছে। এই অশান্তি নিবারণের কথা শুনিয়াও সে শান্তি পায়।

আমাদের সকল অশান্তির মূলেই দেখিতে পাই—সাংসারিক সুখের ভোগ-লালসা। আমরা এই লালসা-বহ্নিতে পুড়িয়া মরিতেছি, আর বিষয়-জ্বালে এই যাতনার শান্তি করিতে গিয়া যাতনা আরও বাড়িতেছে। আমরা ভুলিয়া যাই জলে কখনও পোড়ার যাতনা কমে না, বরং বৃদ্ধি পায়;—আমরা মনে করি লালসা তৃপ্তি করিলেই লালসা নিবৃত্তি হইবে। এই ভ্রমে পড়িয়া আমরা লালসাতৃপ্তির জন্য পাগল হইয়া বেড়াই—মনে সুখ নাই, শান্তি নাই, কেবল কিসে ঐ লালসার তৃপ্তি হইবে, এই ভাবনায় অস্থির হইয়া বেড়াই। কিন্তু যখন সেই লালসার বস্তু পাই, তখন নূতন লালসা নূতন আকারে আসিয়া আমাদের দেখা দেয়;—একটী লালসার ঢেউ খাইতে গিয়া শত শত ঢেউ আমাদের ঘাড়ে আসিয়া পড়ে, আমরা "নাকানি চুবানি" খাইয়া মরি,—তথাপি আমাদের শিক্ষা হয় না। মনে করি টাকা পাইয়া সুখী হইব, টাকা পাইলাম—একটু ক্ষণিক সুখও পাইলাম;—কিন্তু আবার লালসা নূতন আকারে আসিয়া উপস্থিত হইল। মনে করিলাম স্ত্রী পাইলে সুখী হইব, স্ত্রী পাইলাম—তাহাতেও সুখী হইলাম না, আবার নূতন লালসা আসিয়া উপস্থিত হইল। মনে করিলাম পুত্র পাইলে সুখী হইব, তাহাও পাইলাম—আবার নূতন লালসা! এইরূপ শত শত লালসার তাড়নে আমরা অস্থির হইয়া বেড়াই। আমরা এই অশান্তির হস্ত হইতে মুক্তি পাইতে চাই, কিন্তু ঠিক্ পথ ধরিতে পারি না। লালসা-তৃপ্তিকেই সুখ মনে করি, লালসা শতগুণে বাড়িয়া যায়। এই লালসার হাত হইতে মুক্তি পাইলেই আমরা শান্তি পাই; কিন্তু লালসা-তৃপ্তি লালসা-নিবৃত্তি নয়, লালসা-ত্যাগই লালসা-নিবৃত্তির উপায়। লালসার যত তৃপ্তি করিতে যাইবে, ততই লালসা উত্তরোত্তর বৃদ্ধি পাইবে। এইজন্য লালসাকে খর্ব্ব করা উচিত—সাংসারিক বস্তুতে আমাদের বৈরাগ্য অবলম্বন করিতে হইবে।

II.

এই বৈরাগ্য অর্থে কেহ যেন বুঝেন না যে, আমাদিগকে সংসার ত্যাগ করিতে হইবে ও কৌপীন পরিয়া অরণ্যে গমন করিয়া ঈশ্বরের ধ্যান করিতে হইবে। বৈরাগ্য অন্তরের জিনিষ, বাহিরের বস্তু নহে। এইজন্য ছাই মাখিলে ও কৌপীন পরিলেই বৈরাগ্য হয় না, সকল বিষয়ে আসক্তিশূন্য হইতে পারিলেই যথার্থ বৈরাগ্য হইল। যাঁহারা সংসারে আসক্তি থাকিতে কৌপীনধারী সন্ন্যাসী হন্ তাঁহাদিগকে গীতায় ভগবান "মিথ্যাচারী" বলিয়াছেন। আজকালকার অনেক সন্ন্যাসী এই দলভুক্ত। তাঁহারা তিলক কাটেন, গায়ে নামাবলী দেন, আর মুখে সর্ব্বদাই ভগবানের নাম লয়েন, কিন্তু তাঁহাদের মন বিষে পূর্ণ। আবার সংসারে থাকিয়াও সন্ন্যাসী

হওয়া যায়। মহর্ষি জনক, বশিষ্ঠ প্রভৃতি এই শ্রেণীর সন্ন্যাসী ছিলেন। তাঁহারা সংসারের সকল কর্ম্মই করিতেন, কিন্তু তাহা নির্লিপ্তভাবে। তাঁহারা "দুঃখেষ্বনুদ্বিগ্নমনা, সুখেষু বিগত-স্পৃহ" ছিলেন। এইজন্য তাঁহারা কর্ম্মফলে লিপ্ত হইতেন না। কেননা কামনাই মানুষকে কর্ম্মফলে লিপ্ত করে—এই কামনাই, এই ভোগ-বাসনা বা লালসাই তাঁহাদিগের ছিল না। গীতায় এই শ্রেণীর সন্ন্যাসীরই প্রশংসা বেশী। এইরূপ যিনি সংসারে নির্লিপ্ত থাকিতে পারেন, তিনিই যথার্থ শান্তির অধিকারী ; যাঁহারা কামনা থাকিতে "কৌপীনবন্ত" হইয়া বনগমন করেন, তাঁহারা নহেন।

III.

সংসারে নির্লিপ্ত হইতে হইলে আমাদের চিত্তকে আত্মবশ করিতে হইবে। মনু বলিয়াছেন, "সর্ব্বং পরবশং দুঃখং, সর্ব্বমাত্মবশং সুখং"। ইহাতে যেন কেহ বুঝেন না যে গুরুর কথা শুনিতে হইবে না, ব্রহ্মচর্য্য পালন করিতে হইবে না, ব্রত নিয়মাদি রক্ষা করিতে হইবে না, শাস্ত্রের নিষেধ মানিতে হইবে না ;—অর্থাৎ এক কথায় যথেচ্ছাচারী হইতে হইবে। এইরূপ যাঁহারা মনে করিবেন, তাঁহারা নিতান্ত ভ্রান্ত। বরং এই গুলি করিতেই হইবে। কারণ চিত্তসংযমের জন্য এগুলির বিশেষ প্রয়োজন। এগুলি কি ত্যাগ করিবার জিনিষ? উহা কখনই হইতে পারে না। অতএব "আত্মবশ" বলাতে স্বেচ্ছাচারী হইতে বলেন নাই। যিনি নিজচিত্তকে বশ করিতে পারিয়াছেন, তিনিই "আত্মবশ"। অতএব যাঁহার চিত্ত বশ হইয়াছে, তিনিই যথার্থ সংসারে নির্লিপ্ত হইবার অধিকারী এবং তিনি অচিরেই শান্তিলাভ করিবেন।

পার্থিব সুখদুঃখে অভিভূত না হওয়া কাহার পক্ষে সম্ভব।

[*Extract from the writings of a First-year* (*F. A. class*) *student in the Moral and Religious Training Class.*]

ভগবান্ শ্রীকৃষ্ণ বলেন, পার্থিব সুখদুঃখ সহ্য করাই মনুষ্যের পক্ষে বিধেয়। বস্তুতঃ বাহ্যতঃ ইহা দুঃসাধ্য বলিয়া বোধ হইলেও একটু বিবেচনা করিয়া দেখিলে কতকটা সুসাধ্য বলিয়া মনে হয়। এক্ষণে দেখিতে হইবে আমাদের সুখ, দুঃখ কি কারণ সম্ভূত। কোন বস্তুর অভাবই মানব মাত্রের দুঃখ এবং সেই বস্তুর প্রাপ্তি সুখ বলিয়া পরিগণিত হয়। তৎপরে দেখিতে হইবে, যে যে বস্তু সমূহ আমাদের সুখদুঃখের হেতু এবং যে সমস্ত পদার্থের জন্য আমরা লালায়িত, ইহাদের মূল কি। জগতের প্রত্যেক পদার্থ অতি সামান্য দ্রব্যের রূপান্তর মাত্র। যাহা আমাদের নিকট বড় আদরের, বড় মনোরম, তাহার তত্ত্ব অনুসন্ধান করিলে দেখা যায়

যে, অতি সামান্য পদার্থ হইতে ইহার উৎপত্তি। মণি, মুক্তা, হীরক প্রভৃতি যে সমুদয় পদার্থ আমরা অতি মূল্যবান বলিয়া মনে করি, তাহাও অতি সামান্য পদার্থের রূপান্তর মাত্র। এ জন্য তত্ত্বদর্শীব্যক্তি মাত্রেই পার্থিব পদার্থকে সামান্য এবং অকিঞ্চিৎকর মনে করিয়া, তাহাদের লালসা পরিত্যাগ করেন।

যে পদার্থের অস্তিত্ব নাই তাহাকে অসৎ, এবং যাহার অস্তিত্ব আছে তাহাকে সৎ কহে। তত্ত্বদর্শীরা বলেন যে, পৃথিবীর যাবতীয় পদার্থই অসৎ; একারণ সকল বস্তুই অস্তিত্ববিহীন। আমরা আমাদের চতুর্দ্দিকে শত শত পদার্থের অস্তিত্ব দেখিতে পাইতেছি বটে, কিন্তু তাহারা প্রতি মুহূর্ত্তে নূতন অর্থাৎ পরিবর্ত্তিত হইতেছে। "বাহ্য দৃষ্টিতে যদিও আমরা সে পরিবর্ত্তন লক্ষ্য করিতে পারিনা, তথাপি মনে মনে অনুভব করিতেছি। মুহূর্ত্তের পরিবর্ত্তন আমাদের দৃষ্টি অতিক্রমে অসমর্থ; সাঙ্খ্যদর্শনে বলে, জগৎ পরিবর্ত্তনহীন হইয়া ক্ষণকাল অবস্থান করেনা, এই বাক্যের সার্থকতা আমরা সর্ব্বদাই দেখিতে পাইতেছি। এমন কি, আমার শরীরও প্রতি মুহূর্ত্তে নূতন হইয়া জন্মগ্রহণ করিতেছে। এজন্য দর্পভরে আমার অস্তিত্ব ঘোষণা করা সত্ত্বেও আমি অসৎ অর্থাৎ অস্তিত্ববিহীন।

পুনরায় দেখা যাইতেছে, সমস্ত পদার্থের অবস্থা দুই প্রকার, কারণ ও কার্য্য; কারণ সৎ, এবং কার্য্য অসৎ। মৃত্তিকা হইতে ঘট নির্ম্মিত হইল, ঘট ভগ্ন হইয়া পুনরায় মৃত্তিকায় পরিণত হইল; একারণ মৃত্তিকা সৎ, এবং ঘট অসৎ। পুনরায় মৃত্তিকার কারণ অনুসন্ধান করিলে দেখা যাইবে যে মৃত্তিকা অসৎ এবং ইহার কারণ সৎ; এইরূপে প্রত্যেক পদার্থের মূল কারণ সৎ এই সিদ্ধান্তে উপনীত হওয়া যায়। অতএব জগতের মূল কারণই একমাত্র সৎ পদার্থ।

শাস্ত্রে বলে, জগতে ব্রহ্ম ভিন্ন আর কিছুই নাই; তিনি সচ্চিদানন্দ। তিনি সৎ অর্থাৎ চৈতন্যবিশিষ্ট, চিৎ অর্থাৎ চেতনাযুক্ত এবং আনন্দময়। জগতের প্রত্যেক পদার্থই ব্রহ্মের এই তিন গুণের কার্য্য, ঐ তিনটী গুণ ব্যতীত জগতের আর কোন পদার্থই থাকিতে পারে না। এ কারণ ব্রহ্মই জগতের আদি কারণ।

যে ব্যক্তি ব্রহ্মের ভাব বুঝিয়াছেন তিনিই তত্ত্বদর্শী; কারণ, তত্ত্বশব্দের প্রকৃত অর্থ "তাঁহার ভাব।" অতএব তত্ত্বদর্শী ব্যক্তি "ব্রহ্মই একমাত্র সৎ এবং জগতের প্রত্যেক পদার্থই অসৎ" এই সারকথা বুঝিতে সক্ষম হইয়াছেন। একারণ তত্ত্বদর্শী ব্যক্তি পার্থিব পদার্থকে অসার জ্ঞান করিয়া তাহার আকাঙ্ক্ষা পরিত্যাগ করেন, সুতরাং সাংসারিক সুখ দুঃখে অভিভূত হন না।

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অর্জ্জুন-হৃদয়। ধর্ম্মকে লক্ষ্য করিয়া কার্য্য করার সফলতা কি ?

[*Extract from the writings of a Fourth-year (B. A. class) student in the Moral and Religious Training Class.*]

"যদ্যপ্যেতে ন পশ্যন্তি লোভোপহতচেতসঃ।
কুলক্ষয়কৃতং দোষং মিত্রদ্রোহে চ পাতকম্ ॥"

জিজ্ঞাস্য হইতে পারে যে "পাণ্ডবের প্রতিপক্ষ কৌরবগণ যখন যুদ্ধকাম হইয়া সম্মুখীন, তখন পাণ্ডবদের বিরত হইবার কারণ কি ?" অর্জ্জুন এই পূর্ব্বপক্ষ আশঙ্কা করিয়া বলিতেছেন, "যদিও দুর্য্যোধন লোভে উপহতচিত্ত হইয়া কুলক্ষয়রূপ মহাপাতক স্পষ্টরূপে দেখিতেছে না, তথাপি আমরা কুলক্ষয়ের দোষ দর্শন করিয়াও কি নিমিত্ত এই পাপবুদ্ধি হইতে নিবৃত্ত হইব না ?" পৃথিবীতে সৎ ও অসৎ, ভাল ও মন্দ দুই পন্থাই আছে। যে যাহা ভাল বুঝে তাহাই অনুসরণ করে। মানব হৃদয়ে দুইটি দল আছে। একদল বলিতেছে "এই কার্য্য কর, ইহা সৎকার্য্য" অপর দল বলে "না, এই সকল কর্ম্ম করিও না, তাহাতে লাভবান হইবে না।" মানব স্বকীয় প্রকৃতির অনুরূপ কার্য্য সম্পাদনে যত্নবান্ হয়। অর্জ্জুনের হৃদয়ে যে পক্ষ প্রবল, দুর্য্যোধনের হৃদয়ে সে পক্ষ দুর্ব্বল, এবং অর্জ্জুনের যাহা দুর্ব্বল, দুর্য্যোধনের তাহা প্রবল। অর্জ্জুন দুর্য্যোধনের বিশেষণে বলিয়াছেন "লোভোপহতচিত্ত" অর্থাৎ লোভ কর্ত্তৃক বিমুগ্ধচিত্ত। সুতরাং অন্য চিন্তা তাহাদের মনে উদয় হইতে পারে না। আর নিজ পক্ষীয়দের বিশেষণ—"কুলক্ষয়কৃতং দোষং প্রপশ্যদ্ভিঃ"—সুতরাং তাহাদের হৃদয়ে কি প্রকারে যুদ্ধবাসনা স্থান পাইতে পারে? এইজন্য বলিতেছেন যে আমরা যুদ্ধ করিব না।

"কুলক্ষয়ে প্রণশ্যন্তি কুলধর্ম্মাঃ সনাতনাঃ। ধর্ম্মে নষ্টে কুলং কৃৎস্নমধর্ম্মোঽভিভবত্যুত ॥"

কুলধর্ম্ম নষ্ট হইলে অধর্ম্ম উৎপন্ন হয়। ধর্ম্ম নষ্ট হইলে অধর্ম্মের অভ্যুত্থান হয়, কিংবা অধর্ম্মের অভ্যুত্থান হইলে ধর্ম্মের লোপ হইতে থাকে, এতদুভয়ের সুমীমাংসা করা বড় কঠিন। তবে ধর্ম্মসাধন জন্য একটি অগ্রে, অপরটি পশ্চাতে ইহা নির্দ্ধারণ আবশ্যক। যিনি ধর্ম্মলোপ হইলে অধর্ম্মের উত্থান হয় বলিয়া মনে করেন, তিনি ধর্ম্মরক্ষার নিমিত্ত প্রাণপণ চেষ্টা করিয়া থাকেন, আর যিনি অধর্ম্মের আগমনে ধর্ম্মের লোপ হয় মনে করেন তিনি অধর্ম্মকে আসিতে দেন না।

শাস্ত্রে দ্বিবিধ মতভেদ আছে। কেহ কেহ বলেন জীব প্রথমে ভগবানে বিমুখ হয়, তার পরে মায়া আসে; এবং কেহ কেহ বলেন মায়াদ্বারা জীব অগ্রে বদ্ধ হয়, পরে ভগবানে বিমুখ হয়। প্রকৃতপক্ষে এই দুই পন্থা হইতেই ভক্তিমার্গ ও জ্ঞানমার্গের উৎপত্তি হইয়াছে। যাহাই হউক না কেন ধর্ম্মকে যে লক্ষ্য রাখিতে হইবে ইহা সর্ব্ববাদিসম্মত। বাস্তবিক ধর্ম্মকে লক্ষ্য রাখিয়া কার্য্য করিলে সফলতা অনিবার্য্য, অন্ততঃ অসফলতায় যে বিশেষ কষ্টবোধ হয় না ইহা নিতান্ত সত্য।

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AND

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(New Series.)

कालेषु यावत्स्थितो योऽर्थः स परमार्थः।

That which is ever-permanent in one mode of Being is the TRUTH—Sankara

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PART I: INDIANA.

A Class of Bengal Artizans.

WE are accustomed to regard as great only those who having received some English-education at our Universities, are able to rise high in Government service or in the professions. But there is another sort of greatness, greatness in poverty; and the greatness of our Artizan population belongs to this category. We will relate in the present article the story of one class of our Artizans, the *Bhaskars* of Bengal and show that these have contributed not only to the wealth of India, but have also raised her in the estimation of Western countries.

I.

(A)

A *Bhaskar* is an image-maker, that is to say his caste-occupation is the making of clay and stone images, wood-carving, ivory-carving and wall-painting. In Moorshedabad in Bengal, the *Bhaskars* have lately taken only to ivory-carving, the industry having been established during the declining days of the Nawabs. In order to give the reader an idea of the kind of work in which the Bengali Bhaskar of Moorshedabad is engaged, we give below a list of the ivory-articles usually made by him. We must say, however, that the list is not exhaustive. For the Moorshedabad carvers turn out various other toys and trinkets, and of

mythological subjects, there is perhaps no end. Only one mythological figure the Moorshedabad *Bhaskar* will not carve or sell, and that is that of Sree-Krishna, as they belong to the *Vaishnava* sect and are His followers and they cannot fashion or *sell* the form of the Deity they worship. Again, although the Moorshedabad carvers can carve any practicable model of almost every useful and ornamental object, it must not be supposed that there is a regular supply of all these things in the market nor should one expect to find many such objects in daily use anywhere, except, perhaps, the bangles and combs which are worn by up-country and Deccan women generally. The supply of article is of a most limited and fitful nature, and so we find no regular shops in Moorshedabad where the ivory-articles are exhibited and sold; but the workshops are located in a part of the carvers' dwelling-houses, and the articles that are at any time ready for sale are kept there. These ivory-carvers, though not indigent and needy, are not prosperous enough to employ agents, or to keep any large stock in hand, especially when the custom, even in the metropolis, is not so plentiful or steady.

The ivory articles usually made in Moorshedabad are the following:—

(1) *Alphabet;* (2) *Durga* as She is worshipped on the occasion of the Durga Puja Festival; (3) *Kali* standing on the body of Siva with two attendant Goddesses; (4) *Jagaddhatree* standing on the lion and elephant with two attendant Goddesses; (5) *Jagannath's Car Procession;* (6) *Palanquin,* single or with bearers and attendants; (7) *Chessman;* (8) *Work-box*; (9) *Elephant*, single or caparisoned, or fighting with tiger; (10) *Horse,* plain or with rider; (11) *Bullock-carts;* (12) *Maur-pankhi i. e.* peacock State-barge; (13) *Camel,* single or with driver; (14) *Cow,* single or with calf; (15) Dog; (16) Pig; (17) Buffalo; (18) Crocodile; (19) Deer; (20) *Plough* with Ploughman; (21) *Locket and Chain* (with or without gold or silver mounting); (22) Earrings; (23) *Figures of Zenana ladies, Priests, Washermen, water-carriers, Peons, Porters, Tailors, Sepoys, Fakirs, Policemen;* (24) Paper-cutter; (25) *Bangles, bracelets,* with or without gold and silver mountings; (26) Card-case, knitting needles, crochet-needles; napkins, photo-frames; caskets, walking-sticks; &c., *Chamar* or fly-flap; comb.

The ivory articles of Moorshedabad are more finished-looking and more appreciated by the public than similar articles produced elsewhere in India except perhaps in Delhi, and are consequently more costly.

The following appreciation of the work of our Indian *Bhaskars* is

taken from page 511 of Prof. J. F. Royle's "Lecture on the Arts and Manufactures of India, 1852."

"A variety of specimens of carving in ivory have been sent* from different parts of India and are much to be admired, whether for the size or the minuteness, for the elaborateness of details, or for the truth of representation. Among these the ivory-carvers of Berhampore (in Bengal) are conspicuous. They have sent a little model of themselves at work, and using, as is the custom of India, only a few tools. The chessmen carved from the drawings in Layard's "Nineveh" were excellent representations of what they could only have seen in the above work, showing that they are capable of doing new things when required, *while their representations of the elephant and other animals are so true to nature, that they may be considered the works of real artists and should be mentioned rather under the head of fine arts than of mere manual dexterity.*"

II.

At present there are not more than 25 *Bhaskars,* principals and apprentices all told, living in the district of Moorshedabad; and Grish Chandra Bhaskar is at the head of them all. Khagra (Berhampore P. O. Bengal) and Enaitulla Bag (*via* Jiagunge P. O., District Moorshedabad) are the principal seats of these Bhaskars, some seven principal Bhaskars, living in each of the above places. Grish Chandra Bhaskar and Nemai Chunder Bhaskar are perhaps the best artists in Berhampore (Bengal) and all orders for big things are generally given to them for execution. Both of them have won medals in exhibitions, and have supplied ivory articles to such Calcutta firms as Messrs. S. J. Tellery & Co., and H. C. Ganguly & Co. Formerly, the Bengal Bhaskar used sometimes to get large orders from Government for supplying specimens of their work for the various Exhibitions in England, and other European countries, as also in India, but this has been discontinued in recent years, as collections for exhibitions are now generally made on loan from noblemen and Zemindars, like the Nawab of Moorshedabad and the Maharaja of Kassimbazar, who, of course, have the very best specimens in their possession. During the palmy days of Kassimbazar, when many Europeans belonging to the cotton and silk factories of the old East India Company lived there, the ivory-carvers carried on a brisk

* To the International Colonial Exhibition held in London in 1851.

business both in the district and out of it. Similarly when Berhampore rose into importance as the chief military station in this Province, the art flourished there for a time, but with the decline of the military importance of the town, it began to wane; and had it not been for the railway communication which has made a trade with Calcutta and Bombay possible, the art would have died out long ago. Yet we must remember that Moorshedabad is at a distance from Calcutta and from the main line of railway, and that it no longer occupies, as we have said, the important position it once occupied as the seat of the Government of the Province and as a great commercial centre as well as a military station. Formerly, many of the chiefs of Orissa and the wealthy landlords of Behar and Bengal used to keep these *Bhaskars* in their pay and not unoften would grant them *Jaigirs* for the support of their family. But that is now a thing of the past. The *Bhaskar* counts no such patrons now, and looks to European tourists or European residents for encouragement, and for endeavours to make his art-wares better known in England and other western countries.

III.

(A)

Although like every other Indian artist, the ivory-carver at present has certain stock-models which are reproduced time after time with dull monotony and, rarely, with slight variations in ornamentation, still we must remember that the Moorshedabad *Bhaskar* is an adept in the art of carving any figure or design, even from so unsatisfactory a model as a photograph. The best ivory-carvers of Berhampore can turn out any practicable model of almost every useful and ornamental object, from a pattern; and they are frequently employed by the European residents of the station to make crucifixes or other imitations of western things, but the future of our Bhaskars lies in the direction of teaching them to carve from life, and not, as at present, from a dead model.

The instruments which the Moorshedabad *Bhaskars* generally use are mostly those used by the ordinary carpenters and wood-carvers, only some are smaller and finer than others. They are:—(1) Files of various sizes; (2) Saws; (3) Small chisels; (4) Screw-drivers; (5) Awls of various sizes; (6) Pliers; (7) Compasses; (8) a Vice; (9) Mallets (wooden); (10) a T. square; and (11) a Lathe. The instruments used are of a very rude description, and although 70 or 80 different things

are employed, they answer to one or other of the classes mentioned above, the main difference being in size and fineness. When the *Bhaskars* have to carve from a new pattern, and they find that none of their existing tools are suitable or fine enough for the work, they will at once improvise a suitable new tool in the middle of their work. One merit of their work is in the absence of joinings generally. The Moorshedabad workman hates joinings, he would rather make a Durga of half a particular size, for say Rs. 100, than one of the full size for double or treble that price, as this would require him to join his pieces together.

(B)

The Moorshedabad *Bhaskar* manages to live in a decent style, but in a hand-to-mouth fashion, and although he may earn between Rs. 600 and Rs. 800 a year, he has very little saved, if anything, at the end of it; for he spends much on social and on festive occasions. The workmen, too, are in the habit of spending money for social and festive purposes; these earn from Rs. 12 to Rs. 25 a month, according to their proficiency and skill in the art. The apprentice boys sometimes get only food and raiment and sometimes a small daily allowance of annas two to four. The permanent workmen generally work about eight hours a day, though they do not trouble themselves about keeping regular hours in the shops.

IV.

From the Official Report of the Calcutta International Exhibition it appears that even so recently as 1883, the art of ivory-carving used to be practised in other Districts of Bengal, such as Hill Tippera, Chittagong, Dacca, Patna, and in various parts of the district of Cuttack, but it has since died out in these several parts of the country. In Balasore there is yet one man living who does some carving work, he makes ivory sticks, ivory chains, and the like when ivory is supplied to him, and as orders for ivory articles are few and far between, he has, in order to earn a living, to manufacture cheap articles from horns and bones.

There are three shops in Calcutta where some little work in ivory is done, they are all located in Harkatta Lane in Bowbazar. The three carvers who own these shops are carpenters by caste and carve such plain things as buttons, chains, combs, mouth-pieces of *hukkas* and

walking sticks, from ivory, horns, and elephant bones. They have no pretensions to perforation or ornamental work, nor in the making of statues and images. They only work to order as a rule, and have no assistants in their shops.

The only other place where ivory-work is now done is the village of Panga in the Kurigram sub-division of the District of Rangpur in Bengal. These ivory carvers are called by the name *Khondikars* and are Mussulmans by religion. They are of the same rank as the ordinary cultivators of the district and intermarry with them. Formerly their families enjoyed *Jaigirs* or rent-free lands granted by the Raja of Panga, but these have since been assessed. The industry on which they formerly lived in affluence has suffered much for want of encouragement; and at present there are only four workmen who possess the requisite skill to make such homely articles as combs, ear-scratchers, *churis* or bangles, dice chessmen, &c. These *Khondikars* have all betaken themselves to agriculture, which is now their *chief* occupation; work on ivory being undertaken only in leisure moments when they get orders from zemindars or officials, or when the local fairs (at Sinduramati and Masankura) take place. From page 5, Vol. II. of the Official Report of the Calcutta International Exhibition, 1883, it appears that there were ivory-carvers at that time in other parts of the district of Rungpur, but they have disappeared since.

The Dakshini Hill Forts: In memory of Sivaji.

The Dakshin—the home of the Marathas—bristles with hundreds of mountains from 2000 to 5000 feet in height with steep carps crowned with forts and bastions, with almost every one of which is indelibly associated the name of Sivaji. This mountainous region seems to bid defiance to the foot of man and horse. Let the strongest European pedestrian in this year, 1905, as a piece of holiday exercise, travel to and ascend, say, twelve out of the five and forty hill forts captured by Sivaji, and let him furnish himself with the best Dekhini *tattu* he can lay hands on, and every appliance and comfort of modern times, and it is certain that his thews and sinews and "poor feet" will come out of the expedition much the worse for wear. As for his boots and shoes, he may throw them to the dogs and he will be glad to cast himself on the

first *charpoy* he can get, hum himself to a long season of repose with the tune of—'I will never more go again to those places."* He will, however, have learned a lesson of the marvellous toughness and endurance of the Maratha, and more than this, be filled with admiraton at what were once heroic virtues—walking, running and climbing. "The best runner," said Sivaji, 'makes the best soldier."

The hills and mountains were the home of Sivaji. From these retreats Sivaji defied the power of the great Moghul. The hill-tops were, with a little cunning, natural castles, and thither Sivaji would retreat in safety if hard pressed. At other times, his Maratha troops on hardy Deccani ponies cantered quickly from place to place, attacking and disappearing with their spoils before they could be caught.

India in those times and in all previous times could not exist without hill-forts. Every image of solidity and endurance was borrowed from the strength of hills and the rock of ages. Some of these forts had held in awe the surrounding country for centuries. The Deccan and the Karnatic were thickly clothed with them, and on a clear day from a high hill, you could see with the naked eye a hundred fortified places. The simplest form of an Indian hill-fort was a rock enclosed by a square stout wall and a parapet with loop-holes to fire through.

II

The Deccan is one of the four administrative Divisions of the Bombay Presidency; and each Division has its special natural features: Sind, its deserts, which can be turned into luxuriant farms by the wealth-bearing waters of the Indus; Canara, its forests; Gujarat, its English park-like scenery; and the Deccan, its rocks and the castellated hills. Climbing the passess out of steamy Gujarat, we reach the arid rocky tableland of the Deccan, the home of a sturdy race, the Marathas; and the mother also of great rivers like the Krishna and the Godavery, venerated by all India, which rise in the Western Ghats and flow through many a mile right across the Peninsula to the Bay of Bengal. These Ghats run parallel with the sea and are some 12 miles from west to east, the Deccan sloping away from the western to the eastern coast.

The Dakhini hill forts were part of these Ghats. One of these hill-forts is Torna, 37 miles from Poona, the capital of the Deccan. You can ride and walk to the village at the foot of the hill, in a day

* "I'll gang nae mair to yon toun."

and ascend it next morning; and to Rajgurh, another hill-fort of Sivaji's, which is three miles from Torna, on the same day. The way through these regions is exceedingly rough; and a European, visiting Torna, has had to declare : "The natives of this country are our masters in the art of climbing. We envy them their endurance, but still more their machinery of heart and lungs. They do not know what it is 'to be out of breath,' or 'pumped up.'

The Marathas are a race of hunters and athletes and of mountain-climbers. When Sivaji had finished the fortifications of Raygurh, the most important of his hill-forts, he one day called an assembly of the people and held out a bag of gold and a bracelet worth Rs. 500 as a reward to any man who could accomplish the ascent in any way except through the gate he had constructed, and without rope or ladder. A low-caste man, a mahar, ascended, planted the flag, then quickly descended and made his obeisance to Sivaji. The man received the rewards in the presence of the assembly and was set at liberty.

The founder of Maratha Power was himself a great mountain-climber and a great athlete, his training from boyhood having put him on a par with the best climbers of the Dekhan. His feat in 1663 when he made that great night-raid into Poona from the hill-fort of Singarh or the Lion's Den is well-known. He left the fort *after dark*, entered the gate of Poona as part of a marriage procession, attacked the Mahomedan Viceroy's palace, slashed off two of his fingers, as the Viceroy descended from a window, killed his son and most of the attendants. It seemed the work of a moment; and that same night he ascended Singarh amid a blaze of torches visible from every part of the Moghul camp.

III.

Thus did Sivaji dwell in a land bristling with mountains, forts and castles and he created out of chaos, the seeds of a nation's life and character by dealing heavy blows on the invader of the country. These forts and castles still exist, but mostly in a sadly-neglected condition; and yet their memories are some of our sacredest possessions. Sivaji's dwelling was among the rocks, and his strength, the everlasting hills. It was at the hands of Sivaji that the Dakshani forts made their great name in history. Called into existence in an age when men felt secure only on the tops of the highest mountains, in the hands of the hardy Mawalis—Sivaji's troops, these forts probed Bijapur on the one hand, and Delhi on the other. Every wild foray

seemed to add to their prestige, and when brought to bay, as they occasionally were,—the cry was—

"Come one, come all! This rock shall fly
From its firm base as soon as I."

At length in the course of time they found themselves masters, and Maratha dominion added a new chapter to history.

But these forts from which Indian history derives so much lustre are in a sadly-neglected condition. The decay of the Maratha-power is written on these fort-gates. Raygarh stands wide open day and night; you can pick the lock of Torna with a pen-knife; and a Birmingham padlock, marked patent, dangles idly in the wind on the door post of Pratapgarh. Everything is going to ruin: piles of teak heaped together, masses of stone confusedly lying about, half-filled tanks, moss-grown barracks, make up a picture of desolation. In the hill-fort of Rajmachi (Royal Terrace), you see the stone-stairs kicked up about in the wildest confusion, loose and movable, their interstices, a mass of yielding grit; while in the fort of Torna and Raygarh, the scene of Sivaji's coronation and death, the staircases are in parts completely broken up, and converted into avalanches of rubbish and loose stones, shot down a hill-face at an angle of 35°. Near the summit of the Raygarh fort, the staircase is nearly perfect, and the topmost tiers as entire as the day they were cut. But on account of the violence of the monsoon as it strikes against the mason-craft on the hill-side, avalanches of debris and loose stones are spread out like a fan on the plain below where all trace of the staircase is lost. The horse, the camel, nay even the elephant were no strangers to the stairs of Raygarh. There are two staircases—an outside and an inside staircase. We have been speaking of the outside staircase. This stair was run up the side of Raygarh; in the level places it was not wanted; but deflections up and down were covered by it as it sidled or zig-zagged up the hill. The transverse blocks were laid down, or cut out of the living rock, a through-gate cleared away in the rock, where needed, by gunpowder. Raygarh has also an inside staircase, a most workmanlike structure, almost as perfect as the day it was constructed, save that stalactites, finger-length, hang from the roof, showing that 200 monsoons have forced some moisture into hidden crannies.

IV.

(A)

The Empire of India was then ruled from Delhi, and Aurangzeb in person was hurling masses of men into the Dekhan to crush the nascent energies of the Marathas of whom Sivaji was the representative. The first great wave had already broken, and the forts of Daulatabad, Junnar, Chakan, Poona, and Supa had already fallen a prey to the power of the Mogul. Sivaji was then (1662-64) occupying Rajgarh a strong hill-fort 4000 feet above the sea-level, four miles from Torna and about 35 miles from Poona. Rajgarh and Torna are both hills of a break-neck character and well-suited for the abode of the youthful chief of a turbulent and unsettled country. But circumstances were driving him, or he was driving circumstances, to a position where a broader platform would be necessary to exploit. He was taking the measure of events and his own position among them, and his eye was arrested by the advantages which the rock of Raygarh (then called Rairi) afforded. It is nearly equidistant from Bombay, Poona and Satara and is only twenty miles from the coast. Sivaji had already established a chain of sea-forts along the coast which were very close to Mahad, a shallow sea-fort used as a base of operations whence supplies were easily available, and Raygarh was only a few miles from Mahad. So Sivaji resolved to fortify it and construct upon it a palace and buildings suitable for his Government. It was a lonely rock, a great wedge-shaped block split off from the Western Ghats, inaccesible on three sides and wanting only fortifications on the fourth. The avenues leading to it were most difficult of access, and the country round is a theatre of mountains. Its area is about a mile and a half long by one mile broad, tapering away, and it has also wood on it, though it is not dense.

(B)

Sivaji fortified this out-of-the-way, lonely hill and it became, as has been well said, the Gibraltar of the East. When Sivaji built Raygarh, he counted the cost, and it took him years to accomplish. Of all the hill-forts in Western India, it is the most interesting. It was built and fortified by Sivaji and it became his abode. In other parts, he was merely a way-faring man for the night; but here for sixteen years he gathered around him wives and children, Brahman statesmen, gods and priests, goods and chattels and the spoils of cities. If ever he

slept soundly it was in Raygarh. It may assist us in filling in the picture to remember that in Raygarh of the 17th. century, there were 300 stone-houses; accommodation for a garrison of 20,000 men; offices for the administration and disbursement of his revenues, and for the custody of the archives of the kingdom, a mint which not only coined copper coins but also golden pagodas (10 pagodas = 45 Rs); a bazaar also consisting of a street a mile long, the sides of which we can still see plinth high, and sign-boards to describe each quarter, standing at corners like a huge inverted slate. Raygarh contains one building which may be taken to be Sivaji's building, and which outdistances in architectural beauty and workmanship anything to be seen in the fort of the Dekhan. It is a stone-arch which, no doubt constituted the great gateway or entrance to his palace, court or Durbar;—apparently a copy of the Moslem palace at Bijapur. The best view of Raygarh is from a place that not many will ever go to see, the summit of Torna, the hill-fort which we have already mentioned. It is there that the massive bulk of Raygarh and the steep-walls have their everlasting proportions to the eye.

"Black it stands as Night
Fierce as ten furies—terrible as Hell."

(C)

There are three gates to Raygarh. As we have seen, Sivaji ran a a stair up the hill-side, and the first or lowermost gate reached is 300 or 400 feet from the summit, from which the ramparts diverge on either side. The second or middle is next passed and we stumble on the brow of Raygarh. Two polygonal towers stand here, vaulted, bomb-proof, and with pointed windows—they are two-storied, thirty feet high and externally much ornamented. On this limited space is the largest tank on the hill, and a goodly number of trees. The third or the topmost gate is that which encloses the *Bala-Killa* or the upper fort where the beleaguered could retire in case of need. The entrance is by the gateway and a staircase, on either side of which rise high walls, well-built and in perfect condition. Here everything was kept that was worth keeping: kingly crown, holy books, gold, and the ladies of the king's household, each wife having her own quarter. Then came a congeries of buildings, the walls of which only are standing, residences of chiefs and gentry of all sorts.

V.

Sivaji captured forty-five Dakhin forts and when he died, he left 150 fortified places, and among them were some built before his day and in splendid condition. But Raygarh is the chiefest of all; for it occupies a very large space in the history of Sivaji. The wealth of Golkanda flowed into it, the spoils of Surat and twenty other cities besides. And when by the treaty of Purandhar, Sivaji at the age of 39 had bound himself in person to go to Delhi to make obeisance to Aurangzeb, it was from Raygarh that he started riding on an elephant, occupying the same howdah as Jaysing, his chain armour glittering in the sun and 2000 foot and 5000 Maratha horse caracoling on the plain of Pachad below. When again he fled from Delhi it was towards Raygarh that he turned his steps and arrived after a nine months' absence, a half-naked ascetic, his beard shaved, and only a *Dhoti* round his loins and sat like an eagle perched on that lowly eminence. On his way to Delhi, Sivaji had seen, the great forts of Daulatabad, "the key of the Dekhan," Gwalior, Asirgarh, and Fatehpur Sikri. He soon saw Delhi crowded with monuments of architectural beauty and even Bijapur with her sculptured glories paled before Delhi; but Raygarh was Raygarh to him, surrounded although it was by impervious jungle and without a drop of water, as the moslem biographer declares; and it was from that place that he was destined one day to rise again, increase his strength and come upon his enemies like the locust of the desert. Here Sivaji's mother died. Here he was crowned and married. Here he died and was burned to ashes with his wives. His mausoleum is on yonder knoll, its exterior a mass of weeds, trees growing up through the *Dharmasala* which he had built at Raygarh; its temple fouled and dishonoured and the sacred bull (Nandi) cast down to the ground, lying on its back.

It was at Raygarh that his heart for once failed him, for his wives and children were then locked up in the fort of Singarh (Lion's Den) but at the disposal of the enemy and he reluctantly resolved to sign the Treaty of Purandhar by which he gave twenty of his strongest forts to the great Mogul.

Over all those wide domains which once owned Sivaji lord and master, acquired by so much blood and treasure and which he handed down with care to the Rajas of Kolhapur, the Bhonslas of Satara and

their Peshwas in Poona, not one man now contributes one rupee to keep or repair the tomb of the founder of the Maratha Empire. It was reserved for a sympathetic British Governor in the person of Lord Reay to give instructions to have Sivaji's tomb on Raygarh repaired which was done. But there are still Sivaji's arch and the temple on Raygarh which have to be preserved in memory of Sivaji and also as a memorial of a stirring period of Indian history.

VI.

The more important of Sivaji's hill-forts, Raygarh, Singarh, Protapgarh, Torna, Rajmachi, should be regarded as sacred places redolent with the memory of a great Indian hero. Those places ought to be places of pilgrimage. It was at Rajmachi (1648) that the first blow was struck by Sivaji at the majesty of Empire; and when one wanders for days among the ruins, still enormous in magnitude and extent, of the Moslem kingdom of Bijapur, one is confounded with the audacity which prompted a single individual to measure his strength with the resources of that mighty kingdom. The traveller who proceeds to Poona by rail, as he nears Karjat, must have observed a high hill on his left covered with bastions and encircled with lines of circumvallation. This is the fort of Rajmachi which is more familier to the eye of dwellers in those parts than any other fort of the Bombay Presidency. The traveller by rail will see more of it as he emerges from the tunnel where the great Khandala gorge bursts conspicuously on his view, and where the carriages seem to creep along the edge of dizzy precipices, the giant again meets the eye of the spectator. The best place from which our would-be pilgrim can attack this fort is Khandala. He can "do" it in one day, but it will be a long day from morn to dewy eve. The place is well worth seeing; besides the healthful exercise the trip affords, the path to it is simply charming. There is a considerable amount of cultivated ground at the foot of the hill, which is walled round, the enclosure constituting the *Petah i. e.* the land whence the inmates living in the fort-castle derived their supplies, *i. e* forage for horses and cattle, and food for man, and fuel. The walls are very extensive, being about three miles in length. Then passing through the walls we reach the base on which the first or the lower fort called *Manarajan* stands. Up higher on the same hill which used to be ascended by a stone staircase (which is now in

ruins, the stairs being kicked about in the wildest confusion) is the upper fort (Balakilla) called *Srivardhan*, the upper commanding a view of the lower. We have now reached a summit of 2730 ft.; the lower fort being only 200 ft. lower. On the summit are rock-cut cisterns and plenty of the purest water. Rajamachi looks down upon the Konkan plains below and Sivaji's troopers in their coats of mail could look down and see all that was going on in the plains below. The pass of Bor-Ghat was then as now absolutely the only pass through which commerce of the Bombay Harbour passed to the Deccan, and the fort of Rajamachi commanding a view of a great extent of the surrounding western country of the Konkan reaching up to the island and city of Bombay, kept an outlook on friend or foe alike. It was the great bull's-eye lantern held in his face that flashed upon every man who came from these lower Konkan regions. Rajamachi, the "Royal terrace" then is alike by reason of its historical associations with the honoured name of a great national Indian hero, and by reason of its scenery which is sometimes one of marvellous beauty, is a most worthy object of visit by people who would not willingly let die the name of Sivaji. It may well be converted into a place of pilgrimage for the rising generation of English-educated Indians holding Sivaji-celebrations from year to year in different parts of the Peninsula.

VII.

(A)

We come now to another place of pilgrimage for our would-be devotee. But Torna is not for all and Sivaji took this place when he was a lad of 19, when his bones were supple and his climbing powers were at the best. Some one has written that "Torna is perfectly safe to those whose nerves are not affected by a precipice above and a gorge below." His Highness, the Panth of Bor, in whose territory Torna is, came to the foot of the hill, looked up, shook his head and departed. The risks are stumbles, false footing, slips: stepping on loose stones or grass waving above non entity, lurches outwards, grasping tufts or twigs that come away in the hand, and a tendency involuntarily to roll over and over, of which there could be but one termination. Then there are slopes, slides, devil's elbows with slanting declinations downwards. Richard Burton when in Bombay, suggested the formation of an Alpine Club. There is plenty of scope for such a club in the Ghats and the Dekhan.

(B)

But whatever the difficulties of climbing, Torna is, no doubt, a spot of surpassing interest to our would-be pilgrim offering his homage at the shrine of Sivaji. It was Sivaji's first conquest, the nucleus around which all the others clustered, making it virtually the cradle of that Maratha Empire which shook the throne of the great Moghul. It is specially mentioned that this fort was strengthened and repaired by Sivaji. Torna is 4350 feet above the sea-level. The village of Peth is at the foot of the hill whence we can obtain guides for us to go up the hill. It takes three hours' walking, climbing and scrambling to attain the object. A long flight of almost perpendicular steps for about 300 feet, worn and much displaced ; or holes cut in the rock indurated by use, time and the elements have to be surmounted, before the pilgrim would reach the gate of the first *i. e.*, the lower fort ; for every hill-fort has either one, two or three forts rising higher and higher, according to the number of smaller hills composing the whole hill. The second fort or the upper *Balakilla*,* as it is called, on the summit of the hill, has a similar gate-way where there is a policeman in charge of it. The village of Peth at the foot of the hill, Torna, is only 37 miles from Poona. You can ride and walk to the village in a day and ascend the hill next morning.

VIII.

We have described in some detail the fort of Raygarh and its present sadly neglected condition. The fort or the remains of what was once Sivaji's chiefest fort ought for reasons mentioned in a previous paragraph, to be a principal place of pilgrimage for the devout worshipper of Sivaji. Leaving Bombay Harbour, the principal places on our way are, (*a*) Nagothna, creek and town, (*b*) Mahad, the shallow sea-port near Bombay island ; (*c*) Pachad, at the foot of the hill of Raygarh, which is only twenty miles from the coast. We leave Bombay Harbour in a *bundar boat* and reach Nagothna creek on the opposite side when we avail ourselves of the services of the much abused but very useful "mess man," the driver of a tonga, and we emerge from the creek-town with a view to reach the shallow sea-port town of Mahad, (which, as we have seen, was Sivaji's base of operations whence supplies were always available for his sea-forts; established along the coast). We stop at Dasgam in the traveller's bungalow

* Balakilla is the *killa* or fort standing on the summit of a hill into which the beleagured could retire in case of need.

and a short morning's drive alongside the creek takes us to Mahad. We are then transferred from the tonga to a *bullock-gari.* The distance from Mahad to Pachad is ten miles and it is done in seven hours. We have reached Pachad where one can spend a quiet night in the *Rama-Swami* temple. From Pachad to the base of the hill of Raygarh is a distance of a three hours' walk ; and the area between Pachad and the base is what is known as the *peth* or *pettah* (the pettah of Rajmachi in a previous paragraph) ; that is to say the ground between Pachad and the rock is walled round, and within this enclosure were brought in supplies from the surrounding country for the use of the garrison. The *pettah* or *peth* of Pachad, therefore, may be regarded as a depot of supplies for the garrison at Raygarh, somewhat like the grange attached to the baron's keep and castle of mediaeval days ; a strong place to keep watch and ward, and summon all visitors, friendly or otherwise, to parley. There were once in Sivaji's time 10,000 horsemen stationed here but no one hears the sound of bit or bridle now. The massive bulk, and the steep walls of rock of Raygarh have won for it the reputation of a " noble hill." The avenues leading to it are most difficult of access ; but any person in good health may ascend Raygarh. There is of course a good deal of climbling as well as walking ; the foot-hold of the heavy men sometimes gives way, but a lighter one will scramble up the hill in half the time the former will do. We reach the summit and see Sivaji's arch— an arch of regal magnificence which could be seen from afar ; but no longer does the golden streamer, the *jari-patka*— the national emblem of the Marathas wave from the great arch. From the summit we take a view of the surrounding country ; there is nothing but hills to be seen north, south, east and west. At our feet is Mahad— the shallow seaport which we have passed, where Sivaji spent so many of his youthful days— and a little farther towards the coast - the Nagothna creek and town from whence we started.

Social Life in Gujarat: The Institution of Public Dinners.

Gujarat is pre-eminently a land of castes. In no other province of India are the sub-divisions so minute or the castes so well organised. Some of the sub-castes hardly number a hundred, and one of them* counted in 1891, only 47 persons in its group. And when one speaks of social life in Gujarat, he refers to the social or communal life fostered and maintained by these separate castes, each within its own body. Broadly speaking, there are three grand divisions of Hindu people in Gujarat. The highest classes corresponding to the Brahman, Kshatriya, and Vaisya divisions of the Shastras, go by the common name of "bright-coloured" (*Ujli-Varan*) as contra-distinguished from the lower-most class or the 'dusky race' (*Kali-paraj*), which is the general name for the early aboriginal tribes residing in the country, and who form about a tenth of the total population. There is also an intermediate class that partakes of the character of the highest and the lowest, and who in some parts of Gujarat have intermingled with the *Ujli-Varan* or the highest class. This intermediate section (forming a quarter of the population) are mostly *Kolis* who are half-Bhil, half Brahmanical. The highest or the *Ujli-Varan* class is not wholly represented by Brahmans, but consist of Brahmans, tradespeople or Vaniyas, Rajputs, husbandmen, craftsmen and bards—making up nearly half the total population of the province. The "bright-coloured" division of the population has yet again an upper,† and a lower, section.‡ The dividing line here seems to be the observance of Brahmanical practices and rites, the upper section including specially the Brahmans Brahma-Kshatriyas, Kayasthas, Vaniyas or tradespeople, Kunbis, (a class of agriculturists) and only some specially privileged craftsmen.

The lower section of Ujli-Varans comprise other craftsmen and husbandmen not so privileged, also personal servants and depressed classes generally, and may be classed under the general name of Sudras. This lower section are not entitled to wear the holy thread, whereas the upper wear it habitually.

II.

(A)

These, then are the broad outlines in a general classification of the Hindu population of Gujarat; but it is necessary to remember that there

* The *Rayak-Val Vaniyas*.

† Called *Brahman-Vaniya*.

‡ Called *Ghanchi-Gola*.

may be an endless number of subordinate divisions and sub-divisions falling under the general heads we have named ; and social life is identical with the life lived by the people under these last divisions and subdivisions ; it is, in fact, the life lived by the separated castes, and each such caste lives an intensely social or corporate life. For, every true caste is a hereditary brotherhood having a traditional and independent organisation which includes a chief and a council ; meeting on occasion in assemblies of more or less plenary authority, and joining in the celebration of certain festivals ; bound together by a common occupation, observing certain common usages which relate more particularly to marriage, to food, and to questions of ceremonial pollution, and ruling its members by the sanction of certain penalties and, above all, by the power of final or irrevocable exclusion from its own group.

Social life in Gujarat is, then, identical with life lived under a caste-organisation. In Gujarat, the Vaniyas or the trading classes have a more complete caste-organization than the Brahmans, the former showing much skill in associating together for purely trade, as well as for purely social, purposes and most of these castes have each a headman who settles all disputes. Others, like the Bhatiyas, have no headman, serious disputes being settled by a few respectable men with the consent of the majority of members of a caste-organisation.

(B)

One characteristic means by which social life nourishes and develops itself in Gujarat, is the institution of public dinners The practice of giving dinners is commoner in the south than in the north of Gujarat, and is much more usual among the town than among country people. And these dinners fall under two distinct classes :—(1) Trade dinners, and (2) purely social dinners or what may be properly called caste-dinners. In the present article, we are concerned only with the last class of public dinners, the caste-dinners.

(*a*) And we shall first of all speak of a caste-dinner given by the *whole caste*. Such a dinner is often called *Ochhav (utsab* or *festival)* and is generally held once, but in some cases as often as twice or thrice a year. The occasion is for the most part to do honour to some God or saint, the chief day being the anniversary of the tutelary divinity *(kuldevi)* of the caste. On the day of the festival the whole caste is generally astir early. In their gayest dress, some walking but most of them in carts or carriages, men, women, and children make their way

to the dining place, or to a public dining-hall or halls built by a caste at its own expense.

Except in the case of a few old men who dislike to appear in public, the only case in which caste-fellows invited to caste entertainments, fail to attend, is when they are in mourning. Women keep in mourning longer than men, and men longer than children, but in ordinary cases, the mourning days do not last for more than one year. Widows in most castes are held to be mourners, and sometimes after the death of a son, or a son-in-law, a younger brother or a sister, a mourner refuses for years, or perhaps for the rest of his or her life, to go to the public entertainments.

For the management of the *Ochhav* feasts held in the caste dining-hall, there is generally among the chief members of the caste, a keen competition. The cost is, as a rule, met from caste-funds, but to improve the feast, many a manager draws from his own private purse. For, most castes have a fund, the gift of some rich member, or a sum raised by subscription. A caste also levies fixed contributions on occasions of birth, marriage, and death. Violaters of caste rules are fined and the income from fines for breaches of discipline goes to the caste-fund. The common capital is lent either to one or several members of the caste who for the use of the money, pay interest at from four to six per cent. a year. The different castes are not all equally wealthy ; but in many cases, the yearly interest amounts to from Rs. 300 to Rs. 500. The caste-funds are generally used in making or repairing caste-vessels, in making donations to the spiritual heads of the caste, and in other charitable works. In the towns of Gujarat, most of the higher castes, through the liberality of some one of their number, or by means of public subscription have been able to have caste dining-halls (*Vadi*) of their own.

III

(A)

(*b*) Besides the *Ochhav* or a dinner given by a whole caste, we have another class of public dinners—which are but open-air picnics, where each party brings its own supplies. These caste-picnics are known as '*Ujani*,' and are generally held by the lower castes at the shrine of some saint or divinity, either in fulfilment of a vow, on the disappearance of a disease, or on the anniversary day sacred to the caste goddess. After offering cocoanuts or fruit, each party brings out its own stock of food, wheaten cakes, vegetables and sweets ; and sitting about the shrine in

groups, they eat or talk for an hour or two, and start before sunset on their way home.

(B)

(*c*) But there is another class of caste-dinners, and by far the largest number of caste-feasts come under this group. These are dinners given by a family on the occasion of some family event, to which all the members of the caste to which the family belongs are invited. In Gujarat, almost every Hindu family gives at least four caste-dinners, *viz.*, on the occasion (1) of the wife's first pregnancy ; (2) of an investiture with the sacred thread ; (3) of a marriage ; and (4) of a death. These are the customary caste-dinners, but among Kunbis or husbandmen whose number in some places exceeds 5000, not the whole caste, but only relatives, friends and some caste-people are asked. In the case of the smaller castes, however, the whole body of caste-people are sometimes invited more than once on each occasion.

IV.

Caste dinners given by individual families on the occasion of some family event constitute, as we have seen, the largest number of social entertainments and play a very important part in the social life of the Hindu people of Gujarat. A family which has to give a caste-dinner is busy some days previously laying in supplies of grain and pulse, sugar and clarified butter, ordering firewood and collecting cooking pots. If the host has not enough of his own cooking pots, he must borrow the caste cooking pots, of which every well-to-do caste in Gujarat has its own stock (see a previous paragraph). On the morning of the feast, the family priest goes round from house to house to ask the guests. In some castes, however, the women and children of the host's family, with music and singing, passing from house to house, lay down in front of each a few grains of red-coloured rice and ask the people of the house to come to the feast. No answer is given to the invitation, but as he passes, the priest receives from each house a handful of rice, wheat or millet. The ordinary time for holding caste-dinners is in the evening, a little before dusk. In small castes the women and men dine at the same time but are seated in different rows. In large castes they dine separately, the women beginning in some cases and the men in others. Boys, except the very youngest, dine with the men, babies and girls with the women. All are dressed in their best and are decked with ornaments either borrowed or their own. They are generally of two classes, those who come to dine and those who come to look on. The onlookers most of

whom are men of high position or are personal friends of the host, are led to raised seats, *pat*) ranged near the entrance. The other guests take their place in rows on the ground. For each, are laid out two leaf trays, one for use as a plate, and the other as a mat to sit on, with two earthen or leaf cups and brass ones for Shravaks. Each guest brings his own drinking pot and cup. When all are seated, the members of the host's family and caste-people serve the dinner viands on the leaf plate. First, some salt and salted ginger pickles ; then vegetables ; then sweets, and last of all split pulse (*Dal*), curry and rice. After dinner the guests wash their hands and mouth, and while betelnut and leaves are handed round, the fragments of the feast are gathered. When the guests have left Dhedas and other low-caste people rushing in, pick from plates and cups any scraps they can find.

V.

(A)

We thus find that the caste-dinners play a very important part in the social life of the Hindus of Gujarat. The caste-people are relatives and friends in a practical sense, and caste-dinners are a recognition of the caste-tie. The caste is only a family in a larger sense. A man dies leaving an orphan, and his relatives in the caste train him into the business of his father, and see that his family does not lose its ancient and hereditary customers. In case of death in one's family, the caste-people flock round him to assist him in carrying the corpse to the cremation-ground and pay evening visits for the first nine-days after his death. Caste-people dispense with all the costliness of modern life for themselves and their families, but there is a stream of piety in their hearts which enlarges the circumference of family relations, so as to make a whole caste their *own* family. Thus it is that a caste-man gives away his earnings to the caste-community as to his own family, for truly speaking, his caste is to him only an enlarged family. The social feeling stands higher in his heart than the earnings of a life-time. The argument that caste-dinners involve financial ruin and lead people into debt, falls upon deaf ears ; for, he must treat his caste fellows as he would treat his own family and feed them as he would feed the members of his own family. The social ideal is all in all, and the economic aspect finds a very subordinate place in the eyes of the members of a caste. Really, when we find people tenaciously clinging to the institution of caste-dinners, at the risk of bringing poverty upon themselves, the motive power may fairly be sought in some high ideal handed down through generations, and this motive power,

as we have seen, is in the elevation of a caste to the dignity of a family. And thus it is that we, English educated modern men, who complain of the growth of poverty and indebtedness among the members of a caste (on account of the institution of caste-dinners are told that we are selfish men, that we look to our own stomachs and pockets and that we could only set an example to them, not by the costly furniture in our houses, not by our investments and modern expenses, but by spending freely, aye even lavishly, for the community to which we belong. If the social ideal, these orthodox people argue, must be an ideal of poverty for one's self and family in the interests of the community, then that ideal is, to them, the only possible ideal. What the people fear is that in the present race for selfish gain in which the modern western-educated man is engaged, the social ideal may be superseded by a selfish, individualistic ideal.

(B)

Thus it is that caste-dinners have hitherto held the ground as an institution notwithstanding the seriousness of the outlook due to the growth of poverty and indebtedness among caste-people. Thus it is that every caste high or low, manages to spread out a system of caste-dinners over a number of days in the year. Some one is dead and there are caste-dinners, somebody marries and there are caste-dinners. The higher the caste, the larger the number of dinners due for each occasion from a family. But the higher castes, being the richer ones, do not feel the strain so much as the middle and lower castes. But still, while feeling the strain, no one grudges the burden of social duty. Members of hard-worked communities like the cultivators, the artizans, the gardeners, and the scavengers live from hand to mouth, and have to give caste-dinners, and yet do not grudge.

The man who earns Rs. 10 per month, but saves not more than that sum per year, spends willingly Rs. 400 to fulfil his social obligations to his caste-fellows. If he has not that amount he finds a *sowcar* (money-lender) to lend him the sum. He feels the pinch all his life, but does not grudge the hardship to which he is subjected. He has discharged a high social obligation, and feels himself all the higher, all the nobler for having done such duty.

VI.

(A)

Turning now from the characteristic institution of caste-festivities of the Hindu castes of Gujarat to certain, what to us must appear as peculiar, marriage customs of some special castes we find the same

extreme fondness for social or communal life illustrated in the second as in the first. We are here refering to the special class of weddings known as shepherd-weddings (or *Bharvad Jang*) among the Bharvads, or shepherds or herdsmen of North Gujarat, Kathiawar and Kachh. The spirit of combined action on the part of the members of a caste is nowhere more strongly illustrated than in the case of these shepherd-weddings. The peculiarity of these Bharvad weddings is that on a day in Baisakh, and only once in 12, 15, or 25 years (as the case may be), all the Bharvads of the neighbourhood celebrate their marriages at the same time and in the same place Thus, for instance, the latest Bharvad Jang or shepherd-wedding that was held at *Khedsara* (a village of the Navanagar State in Kathiawar) was held after an interval of 24 years, lasted from 28th April to 3rd May, 1895, and was attended by about 12,000 people of whom 8,000 were Bharvads; and before the festival was over 775 Bharvad couples had been united. These marriage ceremonies are held on some open ground in the skirts of a village. The ground, according to the custom, cannot be used a second time for marriage, and so it is kept as pasture and an ornamental wooden post, called the *marriage-pillar*, is set up and preserved to show that the ground has been used for marriages. For the same reasons, the ground has to be bought, and the richest Bharvad among those who wish to get their daughters married, buys it; and it is also at his expense surrounded with a fence of bamboo-poles and a booth is then built. The man at whose cost all this is done, feasts the assembled Bharvads for three days; but he partly repays himself by levying a tax of Rs. 12-anuas 8 from the father of each bridegroom.

(B)

In the centre of the booth is a square called *Chori* which is railed off, and coloured earthen jars are piled at the four corners. In another part of the booth a square post (formed from the branch of a *Khijda* or *Sami* tree) is planted with the image of Bhavani set on its top.

Shortly before the marriage-hour, the several brides with their relatives and the Brahman priest, meet in the booth. At the hour fixed for the marriage, all the bridegrooms come to the booth one after another and are received by the wife of the man who bought the ground and paid for the booth. In receiving each bridegroom, the hostess shows him a plough, an arrow, and a churning stick. The bridegrooms pass into the booth and each sits beside his bride. The several pairs of brides

and bridegrooms then go to the part of the booth where the *Khijida* post is planted. The hands of the several pairs are joined by the Brahman priest, and each pair walks round the post, bows to it, and offers it a cocoa-kernel. They are next taken to the central square or *chori*, where the hems of their clothes are tied together and they walk round a fire which is lighted in the middle. This completes the marriage ceremony.

Bengali as spoken by the Bengali—V.

[*Continued from page 100, Vol. I. No. 4, New Series.*]

From specimens of the Bengali language as spoken in Calcutta and Backergunge, we have seen to what extent the standard dialect of Central Bengal differs from the extreme eastern type. We will now take up the dialects of Jessore and Khulna which form, as it were, the connecting link between the two forms of speech. But before we proceed to examine the specimens illustrating the form of the Bengali language as spoken in these districts, it is necessary to learn something about the character and surroundings of the people who speak this dialect.

Jessore occupies a position of unique interest among the districts of Bengal. On the one hand, she furnished Bengal with two of her greatest men, Pratapaditya and Sitaram Roy—heroes who held up the torch of national independence and freedom in the dark ages of Bengali dependence and slavery and who worked, fought and laid down their lives in their heroic attempts to sever the shackles of their mother-land; while, on the other, the district has won an unenvied notoriety as the birth-place of two of the fiercest epidemics of modern times, cholera and malaria. The district is also noted as the chief centre of sugar industry in Bengal.

Jessore or *Yasohara* (lit. the depriver of glory) was the name given to the town founded in the Sunderbans not far from the Kaliganj Police Station in the Khulna District, at the end of the sixteenth century by Vikramaditya, the father of Maharajah Pratapaditya; and the name was subsequently extended to the kingdom established by the latter. How, by the force of his over-mastering genius and prompted by the unquenchable desire for establishing a Hindu kingdom in Bengal, Pratapaditya extended his dominions, in the face of all obstacles, over a large portion of the Bengal delta, how he gained a pre-eminence among the twelve semi-independent lords who, at the time, partitioned Bengal among them-

selves, how he defied and disclaimed allegiance to, the Moghul suzerain and how, after defeating general after general sent against him by the Great Moghul, he was, at last, owing to the treacherous conduct of his own countrymen, defeated and held prisoner by Raja Man Singh, all this has become a part of Indian history, and it is imperative upon every one of us to make ourselves acquainted with the life and work of this hero of our land. The history of the conquest of Bengal, whether by the Pathan, Moghul or English—by Bukhtiyar, Man Singh, or Clive, is one of *internal treachery throughout*; and it is the perfidious and suicidal conduct of her own sons which is more dreadful than the arms of her foreign enemies. And our countrymen should, even now, realise that the real cause of our country's weakness is internal—moral, and not physical.

About three quarters of a century after the death of Pratapaditya, anot er great hero, Sitaram Roy, repeatedly defeated the armies of the Nawab of Bengal, threw off the Moghul yoke, and established an independent Hindu kingdom with its capital at Muhammadpur on the right bank of the river Madhumati which now forms the eastern boundary of the districts of Jessore and Khulna. With the help of the large army and the powerful generals who gathered round him, Sitaram was able to hold his own against the Nawab until his greatest general, Mahahathi, was treacherously killed, when his capital was beseiged and himself captured. The ruins of the temples and public buildings erected, and the large number of tanks excavated by him, still testify to the glory and extent of his reign.

III.

Muhammadpur was a large and prosperous town at the time of the British occupation of the district and at one time it was proposed to shift the head-quarters station of the district, to that place. But, in 1836, suddenly broke out in its neighbourhood, among a body of some six hundred prisoners engaged in work on the road from Jessore to Dacca, that terribly fatal type of fever, subsequently known as 'Nadiya' fever and then as 'Burdwan' fever, which decimated the population of the country from Jessore westwards as far as the Vishnupur Subdivision of Bankura. One hundred and fifty of the prisoners died and the officers in charge of them fled. For seven years the epidemic raged in Muhammadpur, and what between the great number of deaths from fever itself, and the crowds who fled to escape the plague, the total desolation of the place ensued. A petty village now stands on the old site and the ruins of the old houses scattered far and around, now show how widely it extended before. In 1843, the

epidemic seemed to disappear, but it again broke out in 1846, and spread as has already been described. At the present time, this malignant type of fever is not noticeable, but a milder form, slow but sure, is very prevalent, and although the mortality is not sufficiently striking to attract attention, it is silently and relentlessly at work, destroying many and sapping the vitality of the survivors and reducing their fecundity.

In this district too, twenty years earlier, began that first great and terrible outbreak of cholera, which spreading up the valley of the Ganges attacked and decimated the army of the Marquis of Hastings, then engaged in operations against Scindhia, in Central India, and afterwards extended itself, in a north-western direction, over the whole of the civilised world. Before this, cholera was known in its milder endemic form and as confined to narrow limits. On the 20th of August, 1817, the first case of cholera occured at Jessore, and the suddenness and virulence of the attack of this terrible foe of whose nature very little was known before, threw the whole town at once into a great panic. Persons were suddenly seized when walking along the roads in the bazar and in most cases were carried away even before medical aid could be procured. The alarm in the town was general and everybody left the place who could do so. The judge shut up his court, for the vakils declared that they would all resign their offices if he insisted upon their remaining at work. The Collector also stopped work. By October, the fury of the epidemic abated but in the two months, no less than ten thousand persons fell victims to it.

IV.

As may naturally be expected, this district which has given birth to two such malignant epidemics as cholera and malaria, is highly unhealthy.

The tract occupied by the district consists of a vast alluvial plain intersected by cross channels and marshes. The banks of these rivers are generally higher than the country behind them and depressions have thus formed between the main water-courses. The drainage of these depressions was always difficult, and it has now become almost impossible owing to the silting up of the mouths of the rivers and drainage channels. Stagnant swamps have thus been formed, while good drinking water is scarce and the homesteads are enveloped in dense jungle. As a consequence of these unhealthy conditions, the population has been steadily decreasing in this region of moribund rivers and obstructed drainage, while it has been going up in every other district of Bengal. The census

of 1881, brought out an apparent increase in the population, but this was attributed by the magistrate to the inaccuracy of the census of 1872. In 1891, there was a decrease of 2 6 per cent., and this has been followed in 1901, by a further decline of 4 per cent. The decadence is general throughout the district, and the south-eastern corner is the only tract which shows even a nominal improvement.

The north western portion of the Khulna district which borders on the most unhealthy part of Jessore, resembles it in its general physical characteristics ; the drainage is bad and there are numerous swamps, malaria is always present and the population is decadent. The remaining portion of the northern part of the district is also low-lying and *bils* or marshes are large and numerous, the country going under water during the rains, but it is more open and there is less jungle, while the stagnant pools and tanks are rarely to be seen, and there is still room for expansion, and much of the *bil* land is capable of reclamation. To the south of this swampy region, lie the Sunderban forests which, commencing about the latitude of Bagerhat, stretch to the Bay of Bengal. The jungle is steadily being pushed back and every year more land is being brought under cultivation, but there is an immense quantity of fertile land still awaiting the axe and the plough.

The two districts of Jessore and Khulna formed one district up to 1882, when the two Southern Subdivisions of Khulna and Bagerhat, together with the Subdivision of Satkhira taken from the district of the Twenty-four Parganas, were formed into a separate district.

V.

Jessore also occupies a prominent position among the districts of Bengal as being the centre of the date-sugar industry. Date trees are grown in regular plantations and also along the borders of fields, and they form everywhere a conspicuous feature in the scenery of the higher parts of the district. There are refiners' factories at Kotchandpur and Keshabpur where sugar, and *gur* or molasses are now manufactured for home consumption only. Not many years ago, Bengal used to export sugar largely to European countries, but in the course of the last 25 years, the sugar trade of Bengal has undergone a serious revolution. The export trade has been nearly destroyed by the invasion of the European markets by bounty-fed beet sugar. On the other hand, a large trade has sprung up in the importation of sugar from Mauritius, Java, the Straits Settlements and Madras. The increasing imports of foreign sugar into Bengal and the destruction of its once large export trade in this article, have sensibly told on the native refining industry.*

We now proceed to furnish two specimens, representing respectively the dialects of the Jessore and the Khulna district.

Both of them are parts of statements, made in court by accused persons. It will be observed that the two dialects have practically the same form, the difference being only such as may be found in parts of the same district. Khulna, from its closer proximity to the district of Backergunge, manifests in its dialect a greater resemblance with the extreme eastern type of Bengali, than Jessore. For the convenience of the reader, translations of the specimens have been given first.

* *Vide*—Administration Report of Bengal, 1901-02, page 24, Part II.

Translation (1).

Baktar committed murder ; I saw him and Umes do it. Baktar said to me at midday, 'Jehed, go to Umes's house this evening.' Accordingly, I went that night, after eating, to Umes's house. Umes told me to eat and stay there for the night. At midnight, Umes went out in the direction of the canal, and after he came back, told me that it was time to go. I asked where we had to go, and he said, 'We have to uproot a few paddy-plants of mine.' I told him that I should not be able to do any stealing, and he told me to come, and that he and some one else would do the up-rooting. I said, 'who else?' and he said, 'Baktar Shekh.'—Then I said, 'Come along ; let us be going.' So they went off to a field of paddy plants. * * * After a time, I heard Narim Sardar crying out, 'Jasim ! Hasim ! Baktar Shekh has murdered me' I ran up in the direction of the voice and saw Baktar strike him on the forearm. He also held Narim's arm to one side with his left hand, while, with his right hand, he gashed him on the neck with a bill-hook.

(1) *Dialect of the Jessore District.*

বক্তার খুন কোরেলো তা আমি দেখেলাম আর ওমেশ এই দুজোন। আমায় বক্তার ব্যালা দুপুরির সোমাই বোলে গিয়েলো, জেহেদ, সন্দের সোমাই ওমেশের বাড়ী যেও। আমি নাত্রে খেয়ে লোয়ে ওমেশের বাড়ী য়্যালাম। ওমেশ বল্লে, এহানে খাও ও শুয়ে থাও, আমি সেহানে শুয়ে থাকলাম। নাত্তির দুপুরির সোমাই মেয়ে ওমেশ খালের দিকি এলো। খালের দিক্ থেকে বাড়ী এসে বল্লে যাতি হবে য়্যানে আমি বল্লাম কনে যাতি হবে। সে বল্লে আমার গোটা দুই ধানের পাতো মেরে দিতি হবে। আমি বল্লাম চুরি কোরে দিতি পারবো না, বল্লাম। তাতে বল্লো তুমি আসো যে আমরা মারবো য়্যানে, আমি বল্লাম আর কেডা, বল্লে বক্তার স্যাক। আমি বল্লাম তবে চলো যাই। তার পর ওরা পাতো খোলায় গ্যালে। * * * যেরে নরিম সদ্দার বল্লে 'জসিম, হাসিম আমাকে খুন কল্লে বক্তার স্যাক'। তার পর আমি ঐ দিকে দৌড়ে গিয়ে দ্যাকলাম হাতে কোপ মারিলো তার বক্তার বাঁও হাত দিয়ে নরিমের হাত সরিয়ে ধল্লে। ডান হাত দিয়ে ওর গলায় দা বাদিয়ে দিলে।

Translation (2).

A few boys were playing about on the channel bank. After a time the man came to the landing-place in a boat, and shortly afterwards cried out, "Alas, alas, I am gone, I am dying." Then the boys ran into their houses, saying that a madman had come and was acting in a queer way. Then Safar Hauladar came and took a doctor who was at Ramchandrapur, to Usmanulla's house. The doctor examined the man and said that he had become speechless. At that moment, or shortly afterwards, the man died.

(2) *Dialect of Bagerhat, Khulna district.*

গুটি কএক্ বালক খেলা না কি করে খালের কুলি। তার পরে এক খান নৌকায় সেই বেটা সেই ঘাটে আস্‌ছে। একটু বাদে সেই বেটা বাপরে, মারে, গেলামরে, মলামরে বল্‌ছে। তার পরে বালকেরা বাড়ীর মধ্যে দৌড়িয়া গিয়ে, এক বেটা পাগল আইছে, সে কেমন করেই কইতে লাগ্‌লো। তার পর ছফের হাওলাদার সেই আসিয়া আর একজন ডাক্তার আছে রামচন্দ্রপুর হাটে তারি নেছলো ওছমানুল্লার বাড়ি। সেই ডাক্তার সেই সময়ে দেখে বল্‌ছে যে এ বাগ রোগ হএছে। সেই সমাতেই একটুব্যাজে মর্‌ছে।

PART II.

Topics for Discussion.

A Peep into the past

In the 84th Chapter of the *Ajodhyakanda* of the Ramayana, the inhabitants of the city are represented as going out in procession with Bharat to seek Rama in the forest, in the order of the trade-guilds :

"Jewellers, potters, *ivory-workers*, perfumers, goldsmiths, weavers, carpenters, braziers, painters, musical instrument-makers, armourers carriers, blacks miths, coppersmiths, makers of figures, cutters of crystal, glass-makers, inlayers, and others."

"*The beautiful windows of that palace are built of ivory.*"—Such is the palace—being that of Hiranyakashipu, the above line being taken from the last *sloka* of Chapter 231 of Harivansa (which is a sequel to the Mahabharat), in which we find a description of the Court of that monarch.

The first inscription on the right-hand side of the Audience Hall of the Temple of Jagannath in Puri, contains the following articles of furniture for the service of the Lord of the Temple.

"Eight *ivory* conches, a jewelled jar, a flute, a horn, 8 gold sticks, 8 jewelled pitchers, 18 golden fans, 7 chauris or fly-flappers with jewelled handles, a gold cloth turban, an *ivory* sofa, 4 jewelled earrings, 7 pairs of merugarbha bautis or bangles, 8 jewelled mattresses, 8 awnings"—Page 165, Appendix J, Vol. II, of the "Antiquities of Orissa".

Terry in his "Voyage to the East Indies, 1655," in describing the people of India, writes:—

"Their skill is likewise exquisite in the making of cabinets, boxes, trunks, and strandishes, curiously wrought, within and without, *inlaid with elephant's teeth* or mother of pearl, ebony, tortoise-shell or wire ; they make excellent caps and other things of agate or cornelian, and curious they are in cutting of all manner of stones, diamonds as well as others."

Professor J. F. Royle, in his "Lectures on the Arts and Manufactures of India, 1852," (p. 511) writes :—

"A variety of specimens of carving have been sent from different parts of India, and are much to be admired, whether for the size or the minuteness, for the elaborateness of detail, or for the truth of representation. Among these the *ivory carvers* of Berhampur are conspicuous.

They have sent a little model of themselves at work, and using, as is the custom in India, only a few tools. The set of chessmen carved from the drawings in Layard's "Nineveh," were excellent representations of which they could only have seen in the above work, showing that they are capable of doing new things when required, while their representations of the elephants and other animals are so true to nature, that they may be considered the works of real artists, and should be mentioned rather under the head of fine arts than of mere manual dexterity."

Inheritors of a Magnificent Heritage.

We have given above rather long quotations to prove that India's artizans have had a very fair record of work to show, through the whole period that intervenes from the time of the Ramayana to so far down as 1851, the year of the International Exhibition in London. If we look at our present-day race of artizans, as having a past of which any race may well be proud, India's children need not despair. Western influences have brought this havoc in our midst, that we are ceasing to look upon ourselves as the possessors of a magnificent heritage; and hence the strength which comes to a man who can in a *living manner* link his present with his past, is not ours. Cut off in our thoughts and feelings from our past, we feel as but children of yesterday who have achieved nothing and who have therefore nothing to help them and sustain them in their forward in the future. As we have said, a race of artizans who have shown such brilliant achievements in the past, as India's own artizans have done, should be looked upon by true-born Indians as one of their own, and cherished and regarded as their dearest hopes and greatest objects of pride But the pride of the past has gone from us and we have ceased to love the past and, with it those of India's children also who have created India's past. The fate of our artizan population struggling as best as they may, to keep their heads above water and with her nobility and gentry disowning them, shows, as graphically as possible, the most mournful fact that India is getting divorced from her past and all that made that past as great as it actually was.

Indian Princes and their Armies; an Attack and a Defence.

An English journalist writing so far back as 1829, remarked, "In the East Indies, the French first and ourselves afterwards, formed armies of natives, and these men led by Europeans, are allowed to fight gallantly; but though sepoy regiments have been often disbanded, and numbers of

trained natives have been allowed to disperse themselves over the face of the country, and to enter the service of the native princes, they have never been able to organise of themselves, a native force. The moment they cease to be led by Europeans, they are ineffective."

Mr. Rickards in Vol. II of his "India" disputes the truth of the above statements.

The opinions given in the preceding extract, says he, are very commonly entertained throughout Europe : to which is generally superadded a notion that Native Indians are wanting in the quality of personal courage, which particularly distinguishes the European character. The opinions are erroneous In the first place, it is mistake to suppose that the native princes of India have never been able to organise of themselves a native force. The above writer must surely have forgotten such histories as the battle of Panipat, the total subversion of the Mogul Empire by a Hindu power, the career of such men as Haider Ali, and Tippoo Sultan, the defeat and surrender *en masse* of British armies to native powers, the retreat and even flight of others, the ravage of the finest Indian provinces under British possession even to the gates of their metropolis, the successful resistance of a second-rate chieftain to five different attempts, in 1805, by Lord Lake's army to storm the Fort of Bhurtpore, and its being thought a glorious exploit when it fell at last, in 1826, (but not till stormed) to a British force of 25,000 men.

And then Mr. Rickards goes on to say that the mistake probably arises from comparing Indians *as they then were*, with the most enlightened people of modern Europe. But in what respect, he would ask, were the nations of Europe in the dark or middle ages superior to modern Indians in the arts of peace or the science of war ? If a nation or nations had *then* existed sufficiently advanced to produce such armies as those of France, and England, in the present day, and sufficiently enlightened to send forth such commanders as Napoleon Bonaparte and the Duke of Wellington, is it possible to conceive that the semi-barbarians around them would not, in pitched battle, be slaughtered and driven like sheep from every field, as Clive, and Lawrence, and Coote drove before them the native armies of India ? Instances of enthusiastic courage, of heroic devotion, are innumerable in the histories of the East ; and of fortitude in suffering, and voluntary submission to pain and privations, not to be surpassed by the most exalted of European Martyrs. If, therefore, strength and vigour of mind, natural talent, energy and industry, suited to their existing political state, be proofs of any value, the seeds of that

moral growth which, under better culture, raised the western nations to the eminence of which they now boast, are assuredly not wanting in India. Adequate stimulation and instruction are its only need.

Indians need not be ashamed of their Country.

India is a great country, and great in its memorials of ancient times. What India has given to Europe is, at present, not fully disclosed. In race and language, in physics and metaphysics, in religion, in commerce and trade, in astronomy, and medicine, in the arts and sciences, philosophers continue to investigate and grope their way. One day it is found that Sanskrit is the basis of all European languages, another, that the germs of Municipal Institutions exist in the village community in India. The Indian student must know that it was from India that the first iron, the first silk and the first cotton came to Europe; that before Sir Christopher Wren, the architect of St. Paul's, was born, Mahomed Shah of Bijapur had hung in the air a dome, with a larger area than that of the Pantheon at Rome; that when Catholics were being burned at Smithfield, and Protestants at Goa, Christians were tolerated at Naldurg and Raichor, and received firmans, which still exist, from the Sultans of Bijapur; and that courtesy itself is indigenous to India and sprang unaided by either the chivalry or the Crusades of Europe.

In support of some of the above statements, we may quote from Sir John Hawkshaw's opening address, British Association Meeting, Bristol, 1865. "The supply of iron in India, as early as the fourth and fifth centuries, seems to have been unlimited. In the temples of Orissa, iron was used in large masses as beams or girders in roof-work in the thirteenth century, and India well repaid any advantages which she may have derived from the early civilised communities of the west, if she were the first to supply them with iron and steel." In Dr. Smiles, *Industrial Biography—Iron and Tool Works*, we read also :—

"The Hindus were specially skilled in the art of making steel, and it is supposed that the tools with which the Egyptians covered their obelisks and temples of porphyry and syenite with hieroglyphics, were made of steel, as probably no other metal was capable of executing such work."

Bhandarkar and Caste.

At the present moment when a host of disintegrating forces are vigorously at work destroying the old institutions of the country, one of the first things that demand the careful thought of our educated countrymen is the system of caste. Is caste a relic of a past, degraded state of

society blocking now the way towards the growth of an Indian nation, or is it a noble heritage handed down from a highly developed civilisation and intended to help the evolution of the whole man, inner and outer? Is the system a strategic device conceived and worked by an influential few for selfish ends, or a scheme of co-operative life based on the highest ideals of universal well-being? Should it be abolished or retained *in toto*, or should a mean be struck remodelling the system to suit the modern times? To help to arrive at a solution of these absorbing questions we here present some of the arguments given on either side.

One side :—"Caste is the greatest monster we have to kill"

First, we quote from the Presidential address of Dr. R. G. Bhandarkar, himself a Brahmin, at the ninth Social Conference (1895).

"The rigid system of castes which prevails among us, will ever act as a heavy drag on our race towards a brighter future. To tie men down to certain occupations, even when they have no aptitude for them, renders those men less useful to the country. When all men belonging to a certain caste must follow certain occupations only, the field is over-stocked and poverty is the result. You can get a Brahmin schoolmaster for five or six rupees a month, but a good carpenter or stone-mason cannot be had unless you pay from twenty to twenty-five rupees per mensem. And unless perfect freedom is allowed to men in this respect, and each allowed to make the best possible use of his own powers, the country cannot economically advance. Special privileges enjoyed by certain castes must keep the members of others in a disadvantageous position in the rivalry and competition of life. In order that a nation as a whole may put forth all its power, it is necessary that there should be no special restrictions. Again, the principle of caste has throughout our history operated in such a way that each caste has now come to form a separate community with distinct usages, even as to the kind of food that is eaten and the manner in which it is cooked. And there is no social intercommunication between them of a nature to bind them together into one whole. Hence, instead of there being a feeling of sympathy between different castes, there is a feeling of antipathy. As long as this state of things lasts, I shall feel greatly obliged to any one who will explain to me how it is possible to form a united Hindu nation. If, therefore, we feel at all concerned as regards the future of our country in the great struggle that is going on in the world, something must be immediately done to induce a feeling of unity among these distinct communities and convert active antipathy to active sympathy."

The same scholar addressing the Madras Hindu Social Reform Association, urged, "We must remember that caste is the greatest monster we have to kill."

Caste in England.

William Loftus Hare says in his recently published (January, 1905) book, "Hindu Religion", in the World's Religion Series :—

"Caste at home.—A glance at our own systems of caste will help us to understand that the Hindus are by no means unique in their social distinctions. Who does not know the thoroughly established divisions in suburban society, the tradespeople and the "gentlemen," who, on the whole, are kept apart? They must not fraternise or intermarry unless the tradesmen be rich. Who does not know that our "Sudras," working people, live a life almost entirely apart from their masters, never frequenting their apartments except to clean them? We remember too, the trades-unions of doctors, lawyers, soldiers, civil servants, with their different grades of eminence and exclusiveness,—society with its thousands of barriers of free intercourse—barriers of breeding, rank, clique, rental paid and the clothes worn. A satirical writer might find a parallel in European Society for everything that exists in the Indian caste-system—except the good things. The complaint against the Hindus is that they have instituted caste, and keep to it, while we, at home, hold tenaciously on to it, pretending to have abolished it. Besides, it is quite plain to see that Indian society, which is conducted on lines, on the whole, well thought out, really benefits by the caste-system. It is difficult to imagine what sort of chaos would intervene if caste were to be abolished—which is impossible. The British Raj has done enough mischief already to the Indian people by endeavouring to force them out of their communistic ways into up-to-date individualism. Caste is the machinery of what communism there is left, and saves India from the awful fate of universal competition. This is because "trades-unionism" of a primitive character is kept alive by caste ; industry is largely hereditary because of caste, people accept their lot in life, prescribed by caste, without rushing about from the Himalayas to Cape Comorin in search of a more lucrative occupation."

William Loftus Hare and Caste : A Defence.

' Now it is true that caste is supported by the Bramanical doctrines; they say, in a poetical way that can surely be excused, that the priestly

order sprang by emanation from the head of Brahma, the rulers from his chest, the merchants from his arms, and the servants from his feet. But this is not only poetry ; they take a profounder view of the matter, which needs only to be referred to here, but which is too complex to be fully discussed. The Indians have not just begun to study heredity since the lectures of Professor Lombroso, and the books of Emile Zola ; they have been at it for thousands of years ; they object, perhaps with good reason, to the mingling up of castes by intermarriage ; they say too, that (to put it in western terms) there is a caste consciousness, which guides and controls the several orders of society for the benefit of every separate individual. This evolution is facilitated by the system of generic and industrial division and sub-division. The Hindus certainly have a passion for classification and orderliness. The reincarnating soul, they think, as it prorgesses on its eternal road, appears and reappears in higher and higher stages of society—higher, that is, judged by virtue, not by riches. It is averred that caste is one of the physical and social means of facilitating the process of spiritual evolution.

"This may all sound strange and unconvincing to ears to which it is new. Our wish is not to make great efforts to defend caste, but to explain it from an impartial point of view. The hasty or prejudiced person will perhaps laugh all this to scorn, but we feel sure the sympathetic reader will be prepared to think a little more before dismissing caste as wholly evil. It only remains to be said that caste can be overriden by merit. Many of the best Brahmans teach their followers to extend their sympathy and help to all indiscriminately, and look forward to the time when all souls have attained "enlightenment." Then there will be no caste."

The Worship of the Mother in India.

What is the price that is paid by Hindu women for a worship so precious ? The price is the absolute inviolability of marriage. The worship is, at bottom, the worship of steadfastness and purity. If it were conceivable to the Hindu son that his mother could for one moment cease to be faithful to his father—whatever the provocation, the coldness, or even cruelty, to which she might be subjected—at that moment his idealism of her would become a living pain. A widow remarried is no better in Hindu eyes than a woman of no character, and this is the case even where the marriage was only betrothal, and the young fiancee has become what we know as a child-widow.

This inviolability of the marriage tie has nothing whatever to do with attraction and mutual love. Once a wife always a wife, even though the bond be shared by others, and remain always only a name. That other men should be only as shadows to her, that her feet should be ready at all times to go forth on any path, even that of death, as the companion of her husband, these things constitute the purity of the wife in India.

The Mother and the Son in India

What thought is it that speaks supremely to India, in the great word "Mother"? Is it not the vision of a love that never seeks to possess, that is content simply to *be*—a giving that could not wish return: a radiance in which we are content to rest and bask, but which we do not ever dream of grasping? In motherhood alone—such as we have described does marriage become holy; without it, the mere indulgence of affection has no right to be. This is the true secret of the longing for children. With the coming of her first-born, be it boy or girl, the young wife has been advanced, as it were, out of the novitiate. She has become a member of the authoritative circle. It is as if the whole would recognises that henceforth there will be at least one soul to whom her every act is holy, before whom she is entirely without fault; and the world then enters into the conspiracy of maintaining her child's reverence.

The very word "mother" is held to be sacred, and good men offer it to good women for their protection. Even a father, looking at some small daughter, and struggling to express the mystery of futurity that he beholds in her, may address her as "little mother." Uma Haimavati, is portrayed always as a child, thought of always as a daughter of the house.

The wife as the daughter of the household.

To one's mother one always remains a baby though for her sake, most of all, is it needful to play the man, that she may have a support on which to lean in the hour of darkness and need.

Even a wife has no power to bring division between a mother and her son, for the wife holds no higher position than the daughter of the house and belongs almost more to her husband's mother than to himself. There can, therefore, be no jealousy at the entry of another woman into his life. Instead of this, it is the mother, it is she who urges the marriage; every offering is sent out in her name, and the procession that wends, from the bridegroom's house some few days before the wedding, bearing unguents and fragrant oils for the ceremonial bath, carries her loving invitation and good will to the new and longed-for daughter.

PART III.

Objects of Enjoyment and objects of worship : How the one promotes discord, and the other unity.

[Extract from the writings of a Fifth-Year class (M. A class) student in the Moral and Religious Training class of the Society

You have all heard of the *mantram* "असतो मा सद्गमय ; तमसोमा ज्योतिर्गमय मृत्योर्मा अमृतं गमय" - "Lead me from unreality to Reality ; lead me from darkness to light ; lead me from death to immortality." It will be the object of the present lecture to expound the above *mantram* in the light of the chapter on विभूतियोग in the श्रीमद्भगवद्गीता. The first question that we meet here is—"How to be led from unreality to Reality ?" This can be effected by the method of dialectic or अपवादन्याय as it is called in Sanskrit. When we see two things contradicting each other, we try to do away with the contradiction by finding out a higher synthesis or unity which includes both. This is what is meant by the Dialectical Method. Let us take, for example, the ethical dialectic. Our desires are always exclusive, for when I like one thing I dislike another, and the ethical dialectic consists in finding out a higher unity in which the objects of like and dislike are united in harmony. Suppose, I am tempted to steal. I know my interest is opposed to the interest of the person whose property I want to steal, and the conflict arises between the rival claims of his interests and my own selfish interest. But suppose that the idea of community dawns upon my intellect ; then my temptation ceases, for my hurting him means hurting myself, both being members of the same community. This is the ethical dialectic through which from the unreality of the conflict between the interests of *self* and of other than self, we pass on to the reality of the higher synthesis *viz.*, the interests of the community which solves the conflict. In the *Vedanta*, this dialectical method is applied in the intellectual, the moral, the social, as also in the devotional, sphere. It is proposed here to deal with the application of the dialectic in the devotional sphere. Unreality as already remarked consists in discord. When we find the higher unity doing away with the discord, we come to reality. We are asked to look upon the objects of desire as unrealities for they always create strife and discord. They are called unrealities ; not that they are illusions but that, as objects of desire, they create discord and strife. Now the question is "How to be freed from the unreality?" Among many of the conflicts between the claims of rival objects of desire let us only take the conflict between the good and the beautiful—between सत्य

and मधुर. This conflict, we must remember, does not arise from the fact that they are essentially opposed ; but it is only because of our desires, that they are opposed in the world. On the other hand, they are essentially one and the same in आनन्द. Suppose, I see a beautiful stream just murmurring its way along its pebbly banks ; I sit there and see its beauty and drink its sweetness, as it were, and become perfectly objectified, *i. e.* become merged in the object of my enjoyment and lose all self-control. The beauty of the stream works like wine on my system. Similarly, whenever you come in the presence of any other object of beauty, your passions are enkindled and you are assimilated by the object. But suppose, on the other hand, you come into the presence of an object that is good, the picture of your mother, for example; here, too, the object is beautiful, lovely, sweet, but it causes no perturbation in your soul, for her motherhood comes between and sends into your system a calm joy, as it were. We feel that we are centered in something *good*, for the essence of motherhood consists in living for others. Similarly, when we stand before the Ganges, the idea of sublimity and goodness associated with her, possess our minds with a calm, the feelings roused being altogether different from those experienced at the sight of the beautiful streamlet mentioned above. This is because we see in the Ganges a picture of the good or मङ्गल. Now, if you want to be led from unreality to reality along the devotional path, you must choose these good things—things that are विभूतिमान् as well as श्रीमान् for your worship and contemplation, and avoid those that are beautiful merely. Accept those things which sacrifice themselves for others as great or विभूतिमान् ones, and reject those that attract you by the beauty and which can only be objects of selfish enjoyment. If on the occasion of a marriage ceremony the house is decorated with flowers of all sorts but no plantain trees are planted at the gateway, we do not feel the sacredness of the ceremony. Now, why is this ? This is because the roses and other flowers are only *beautiful*; but the *banana* is *good*. The banana gives away the whole of its body to the service of others. Its fruits, its flowers, its stem, its bark, its leaves, in short, all its parts are utilised by men. Hence it is that when the bridegroom passes by the gateway with the banana trees on both sides, he feels a sort of reverence and sanctity as it were, and feels that his marriage is not for his own personal enjoyment but for the good of others. And this is why in the Vedas are enjoined the worship of

the Sun, of Varuna, and so on. Sri Krishna in the *Gita* enumerates some o these विभूतिमान् and श्रीमान् objects, taking one from each class of beings and identifying Himself in turn with each. He says, " I am the *Sun* among the planets ; I am the *Ganges* among the rivers ; I am the *aswathwa* among trees, and so on.

Now, we come to the practical part of the discourse on Hindu-devotion. Our प्रवृत्ति's or desires lead us to diverse objects that attract us by their beauty or pleasurableness. If you want to free yourself from the conflict of these desires and live in the sphere of Unity, we ought to have certain symbols of the Divinity before us to venerate and worship. And these symbols we may find in the विभूतिमान् and श्रीमान् objects we have noticed above. There we see the harmony of the good and the beautiful. Our प्रवृत्ति's are satisfied, and on the other hand we receive a sanctifying influence. We need not hesitate to accept these finite objects as symbols of the Divinity ; for is it not God Himself that has appeared as the many in the world ? Let us think too of our time-honored traditions, the accumulated inspiration of the past of which our soil is so full. Let us draw our mind from all objects of enjoyment and worship and venerate the Ganges, the plaintain tree, the *aswathwa*, the Sun and Varuna as the symbols of God. It may be asked here that, if God is omnipresent, why worship these particular objects, and not others ? But we should remember that as our desires have made us exclusive by drawing us towards particular finite objects, and so we do not see the all-ness of God. The transparency of the universe is lost to us. Therefore, particular symbols are required that we may be raised from the plane of desire to that of unity. We should make these objects साधनीभूत *i. e.*, use them as means whereby to lift ourselves, and then only shall we be raised from unreality to Reality. The sight of the full moon draws us towards enjoyment, and that of the mid-day sun repels us by its fierceness. The beautiful leads to discord and ruin, and the absolute is unapproachable. But that is no reason why the devotee should shrink back. He may take the Morning Sun with its mixture of tenderness and sublimity, and worship it as a symbol of the perfect Deity. And this is the Sun-worship of the Rishis, and there is no reason why we should not practise it even now. A dose of rationalism has spoilt our devotion. We shrink from worshipping the Ganges, the Sun, the अश्वत्थ or the plantain tree

But we should remember that there is no superstition in this so long as we worship them as the symbols of God. We need not be

searching for the symbols, for ourselves ; for the Shastras have already fixed the symbols. If we do not follow them, we shall be engulfed in the whirlpool of desire.

The second clause in the *mantram* is " तमसो मा ज्योतिर्गमय *i. e.*, Lead me from darkness to Light. Sankaracharjya says that symbolic worship is not all in all ; for the symbols stand between us and the स्वरूप of the divine. They stand between the साध्य. and साधक The synthesis that we arrive at in the विभूतिमान् and श्रीमान् objects is but a partial synthesis. It is *Brahma* alone who is the supreme synthesis of all possible varieties. And the prayer for light in the mantram is the prayer of the devotee for that condition of his self when all symbols will disappear, and the soul cry, नेति नेति – Not this, Not this. सर्वं खल्विदं ब्रह्म - All this verily is Brahma. And then we reach that *immortality* prayed for in the next clause of the mantram.

To sum up : the spheres of our desires are unrealities, not in the sense of fraud and deception, but in that they lead to strife and discord ; and if we want to live, we should take some symbols which shall not be objects of enjoyment or desire, but of awe and veneration, and those symbols are to be taken, not merely from the objects of nature but from humanity as well -types of the divine in the human, like Krishna, Vyasa and other saints : the worship of these symbols will calm our propensities and give us tranquility ; then we will see the symbols lead to a higher reality before which the symbols themselves disappear.

In the Land of Kathiawari Princes.

[*Extracts from the writings of a proposed Recognised Reader under the Rules of the Dawn Society. Magazine Section.*]

Towards the west of the Bombay Presidency, a large Peninsula is connected with the Indian continent by a narrow neck of land between the Bay of Kambay and the Rann of Cutch. This Peninsula is called Kathiawar –the Land of the Kathis –and is almost surrounded by the Arabian Sea. It is divided geographically into no less than ten minor parts called Prants the principal among them being Jhalawad (Land of the Jhalas). Gohilwad (Land of the Gohils), Hallar, Sorath, Baroda, etc, and it is politically divided into a number of petty principalities, the chief among them being Junaghad, Dhrangadhra, Jamnagar

Bhawanagar, Morvi, Porbandar, Gondal, Palitana, Wadhawan, Wankanar and Rajkote. Each principality is ruled over by a chief, independent of the others. But all these chiefs or Rajas, as they are called, are at present under the protection of the British Government, and a political agent of the Governor of Bombay is stationed at Rajkote, the centre of the Peninsula. All the states, excepting Junaghad and Jafrabad, another minor district, are under the sway of Hindu Rajas.

I

This peninsula boasts of two mountain ranges. One of them is the Shetrunja range which is situated in the vicinity of the Palitana State and is dotted over with magnificent Jain temples.

This range is dear to the heart of every Jain to whom it is a holy place of pilgrimage, and every year caravans of the pilgrims in vast numbers may be seen coming down to pay a visit to their favourite divinities. The other is the mountain range of Girnar, noted for its ancient fort and the recent antiquarian researches in connection with it. The fort, according to history, was demolished in the 11th century after a prolonged siege of twelve years, during which its heroic defender, Rakhengar, lost his life, and the queen, Ranak Devi, fell into the hands of the victor. She became a *Sati* near Wadhwan. This story is so pleasing to the Kathiawaris or the Gujarati-speaking Hindus of the Presidency, that it forms the plot of a popular drama which is acted by some two or three dramatic companies to the great joy and pleasure of the audience. The Girnar range is also rich in beautiful natural scenery, and wild denizens of the forest, especsally tigers and lions, abound. Moreover, the people believe that in its deep caves still live many Hindu saints and yogins and also persons like Gopichand and Bartuhari of ancient history, who have sought and obtained immortality ; and what strengthens this belief is that many of the caves are too deep and dark for one to enter even with lighted lamps. These caves are awe-inspiring, and they remind us of the past glories of India. No foreigner visting this Peninsula can forego the pleasure of visiting this mountain-range.

This Peninsula has very few rivers—the most important among them being the *Matchu* flowing near Morvi and Wankaner, and the *Aji* near Rajkote.

II

Having so far learn d something about the physical condition of Kathiawar, let us now wend our way to Wadhawan—the chief Railway

junction in the Peninsula from where railway lines branch out in every direction and let us get into a railway carriage and take note of the various towns that lie on our way. The nearest town is Dhrangadhra where a drive along the Dhrangadhra line (a branch of the B. G. J. P. Railway) carries us in a very short time.

This town of Dhrangadhra is the chief town in the Jhalawad District. The Raja belongs to the Jhala line of Kshatriyas and the present ruling chief is His Highness the Maharaja Ajit Singhji. There is very little of note to be seen in the town but a royal stage where the performances are free to be witnessed by any one, and also two palaces and a garden. But some ten miles from Dhrangadhra, there is a small village, the ancient seat of the King, possessing a beautiful big well, called Matri Vava, which, according to tradition, was the refuge—which its peculiar structure is fitted to furnish—for a fortnight to the royal harem when the chief lay dead on the battle-field. Still twenty miles away from this village, Kuva, a journey by bullock-carts brings us to Halvad, another ancient seat of government which possesses a minaret of five stories and a beautiful palace of strong stone-work rich in Hindu architectural beauties.

III

Let us now return to Wadhwan and transfer ourselves to a carriage on the Morvi Railway. This line has lately been re-constructed on a broad gauge by the chief of Morvi, at an expense of twenty lakhs of rupees, and on the 3rd March 1905, it was opened by H. E. the Governor of Bombay. Journeying along this line we soon come to Wankanar which, as we have already seen, is watered by the Matchu and possesses two minarets of seven stories each, commanding a view of the whole city. Let us get down from the railway carriage and travel six miles in a bullock cart to visit Jadeshwara a seat of God Shiva. This holy place is visited by large numbers of Kathiawaris in the month of Shravan, when there is a fair held in honour of the divinity. The *Ling* of the God, according to tradition, was found in the jungle, and the King of Wankanar was ordered by the God in dream at night to build him a temple. The woodland scenery of the place is very charming.

IV

Resuming our journey by the mail train along the branch line to Morvi, ten miles off, we arrive there in the evening and go to the travellers' bungalow to lodge for the night. Seated at night near a

window we have a magnificent view of the new main road lighted by gas, on the river Matchu. Three piles of fine-looking buildings add to the beauty of the scene. The magnificent royal palaces on the bank of the river, are connected with the royal stables on the other side of the river by a suspension bridge—the only one in Kathiawar. There are two towers, one with a clock that can be heard throughout the whole city ; and the other, situated at the centre of the bazar, and made of iron. The bazar is evenly built, and a visitor can have a full view of it, if he stands at the Nagar Bhagar city-gate and looks straight to the main entrance to the royal palaces. This city can boast of many fine buildings such as the hospital, the High School with a beautiful and extensive play-ground, the patel house—a vast and spacious building for the farmers; the jail, strong but imposing ; Nazar-bag—the garden house serving as the summer residence of the Chief, the post office, the charming girls' school and the tramway station. The railway station being two miles from the city, the passengers are conveyed by the tramway which also connects the town with its harbour, Vavania. There is also a public garden where every Monday, the State-band enlivens he visitors for an hour in the evening. There are three mosques of the Mahomedans and also the principal temples of the Hindus. Besides, there is a Town Hall where a meeting is held every Monday morning.

The reigning prince of this district is of the Jadeja line and bears the title of Thakore. The present ruling chief, His Highness Sir Waghji, G. C. I. E., is an able ruler whose administrative capacity and political insight are unsurpassed by any of his contemporaries in the Peninsula. He has a large stable and a magnificent stock of carriages, electric cars, motors etc.

V.

Now we return to Wankaner to take up our journey along the main line towards Rajkote. This town is divided into the city and the Sadar camp. There is nothing worth notice in the city except the royal palace and the girls, school ; but the Sadar is studded with a number of palaces built by different Kathiawari princes. There are several educational institutions in the town—a high school, and two Training Colleges, one for males and the other for females ; and besides, a Rajkumar College for the education of the princes of Western India has been established here. Rajkote is also supplied with filtered water, a boon enjoyed by no other town in Kathiawar. The local museum contains preserved specimens of beasts and birds and has also a fine collection of Kathiawar products—cotton, grain, as well as illustrations

of the sculpture and architecture of the country and there is also a beautiful garden where in the evenings we find a number of men and children enjoying the fresh air. It has also two towers and several markets.

I must add here in passing that this town has a great railway junction whence trains run to Jamnagar, Gondal, and Junaghad.

Let us first take ourselves to Jamnagar, the capital of the Hallar District. Here the mail arrives at night and there being no tram conveyance in any other place except Morvi, we have to avail ourselves of the bullock-carts and horse-carriages that are there ready to serve us. The chiefs of this place are of the Jadeja line in common with the Morvi Princes, and the ruling chief is H. H. Raja Jasaval Singhji. It will be interesting to note here that the famous cricketer, Prince Ranjit Singhji is of this city, and is a brother, if I forget not, ofthe ruling prince This city is situated on the Rangmati, a small stream. It boasts of fine temples and holy places of worship and also possesses two ancient buildings, Lakhota and Kotha. These huge piles attract the sight of every visitor and impress him with their noble and magnificent architecture. There is a high school for boys and also a girls' school, the latter, everywhere in Kathiawar, teaching only the vernacular of the country.

Now, having come so far, we must return to Rajkote and take to the B. J. P. Railway (Bhawanagar, Gondal, Junaghad and Porbandar railway) and proceed by the mail train to Gondal. The ruling prince, H. H. Thakur Sahib Sir Bhagwat Singhji Sagramji G. C. I. E., M. D. (Edinburgh), is a great patron of education and is a reformer. There is in Gondal, a Grassia College like the Rajkumar College of Rajkote, with a good library and a well-equipped laboratory worked by an able staff, besides two schools for boys and girls. The most noteworthy place here is the temple of the goddess Ashapuri, where pilgrims come from distant places to get their desires fulfilled by the goddess. The other objects of note are a garden maze called in Gujarati Bhul Bhulamani, and a fine, big tank two miles from the city.

This place not being a railway terminus like Jamnagar, Morvi or Dhrangadhra, we resume, after a short stay, our journey and proceed at our convenience to Junaghad. As I have already said, this city is in the vicinity of the Girnar Range and is a Mahomedan principality. But unlike the Mahomedans of the past, intolerant and harsh towards the Hindus, the princes here are eminently tolerant and consequently are loved by Hindus and Mussulmans alike. The Dewan—

Prime-minister—is at present a Vaniya, Bechar Bhai. The Ruling Chief is H. H. Nawab Rasulla Khan. There is an Arts College preparing students for the B. A. Examination, and called the Bahuadin College, after the name of a former Dewan of the State, Bahuadin Bhai, a noble and munificent patron of education. The low college-fee—Rs. 25 per term—is very well suited to the circumstances of the Kathiawari students, and there is also a boarding house attached to the college for their residence. Besides, the beautiful natural scenery in the vicinity of Girnar, a museum and two beautiful public parks, Sakar Bag and Safdar Bag, with a menagerie containing many wild beasts, add to the attractions of the place.

Having visited all these places we resume our journey and come to Veravala, a quiet harbour, and a favourite resort of trade. Thence we go up to Jetalsar junction and thence again, *via* Dhola, straight to Bhawanagar. The ruling prince, H. H. Sir Bhawa Singhji, K. C. I. E., is also, like his brother chief of Gondal, a munificent patron of education. Here we meet with another Arts College called the Samaldas College where also the college-fee is sufficiently low and accommodation for the residence of students is provided. Samples from the fine and rich collection in the museum of the place were exhibited in the last Congress Exhibition in Bombay. The most noteworthy and chief object of attraction to a visitor to the place, is the beautiful temple of Takhteshwara Mahadeva, built on a hill by the ruling prince to the pious memory of his father. In the evening, we can go out for a walk along the sea-shore and have a pleasant view of the steamers coming and going, or lying at anchor in the harbour. This city, as well as Rajkote and Wadhawan, are noted for trade. The Bhawanagar State is noted for the metal-wares, mainly copper and brass, of Shihore, a petty town in the vicinity of the capital. Shihore supplies the whole of Kathiawar with copper utensils and even exports them to Bombay and other distant places.

Now, we have travelled enough. Let us catch the mail train and hurry back straight to Wadhawan, whence we started on our tour. Wadhawan is the eye of Kathiawar, or the main entrance to it. This town, like Rajkote, is split up into two parts—city and cantonment. Here we find the "Sir Waghji Mill," the only one in Kathiawar and we can see it on our way to Wankaner by the Morvi Railway. This town is noted for its "Vavas" or big wells of which there are five or six. The other objects of interest are the Dojiraj Girls' school, a High School, and Mulji Jetha Dharamsala where travellers are lodged free of charge.

While on tour, we had no time to wait at the Dhola Junction near Bhawanagar and had a short trip to Porbandar, called also the Sudamapuri, or the place where lived Sudama, the beloved friend of Shree Krishna. The Rana of this State is a staunch Vaishnava.

In order to have a full knowledge of Kathiawar we must also visit Dwarka and Bet Shankhodhar near it, which are among the holy places of the Hindus. Dwarka is regarded as one of the seven Puris—great and holy cities of India. The Vaishnavas attach special importance to this city and many pilgrims pay visit to it. The Bavas, a sect of mendicants, come here and after having had a purifying look at Shree Dwarkanath—the God of Dwarka, pay a certain tax and allow special marks, one or more on each hand, to be branded with red-hot iron. There is no railway communication and bullock carts have to be used by the visitors. The temple is worthy of this important town, for the decorations inside are full of beauty and grandeur; and the *royal* appearance of Shree Dwarkanath eight times a day, according to the Vaishnava form of worship, is indeed a very pleasant and attractive sight. The town is also a chief seat of the Shaiva sect; and a Shankaracharya—high priest of Shankara, lives there. The way from Dwarka to Shankhodhar is short and is often infested with strange animals. Dwarka, forming the end or the tip of the nose of Kathiawar, and I may even say, of India, commands special attention. It is a fair sea-port and the Arabian Sea, as a rule, is not stormy here. We can set out for this holy place either from Jamnagar or Porbandar.

Having visited the principal towns, we are inclined to inquire about the condition of the people of those places. But as we are tired of our journey, we must take some rest and bid good-bye to one another for the present.

H. H. MANIAR.

The Educated and the Uneducated classes in India : Question of Unity.

[*Extract from the writings of a First-year (F. A. class) student in the General Training Class of the Dawn Society.*]

We have given the definition of patriotism in a former lecture, the main idea of which is that the individual must always step into the background whenever there is conflict between the individual interest and the interest of the public. We should learn how to develop this sort of patriotism, which should be not a mere sentiment but an active sense

within us. Let us consider how things stand in India. There is an educated community in India. i. e. those who know English. There is also another class of people who are not illiterate but uneducated, as far as education in English is concerned. Apparently there is a sort of unity between these two classes—the educated and the uneducated classes.

But a few moments' thought will show us that there is no real bond of unity between these two classes. We see that an educated man can read the feelings of another educated man, whether he be a Punjabee or a Bengalee or any other. There is always a kind of secret sympathy among the members of this educated class. The reason for it is that they are all brought up under the influence of English education. A Maratha graduate and a Punjabee graduate always imitate and appreciate each other, though they belong to different countries and may have different religions and customs. Therefore, inspite of the variety of conditions in life, the Maratha and the Punjabee as also others, come under a common category —the category of the educated—and they may be said to be united.

So also, among the uneducated classes (uneducated in English) there is a sort of unity. Their thoughts are primitive. They have not learnt the ways and manners of Western life. Their common primitive character which they have received from their forefathers, stamps them with a sort of unity. Let us see if it is possible for us to bring these two classes, the educated and the uneducated, under a common category.

Now, we know that both these classes live under a common government. It is therefore that they are politically united. They are politically subject to one government. But, besides this unity brought about by our political subjection, there is not much else to bring these two classes together.

As western civilisation is growing vigorously amongst us, the distinction between the educated and the uneducated classes is becoming sharper and sharper. We live in Western fashion—much on the lines of the Western people, and so it is that the gulf between these two classes is becoming broader and broader; for the more we advance in this direction, the further we recede from our brothers living ancient ways of life, the only bond of unity being our living under a common Government, as has been previously said.

It, therefore, follows that when we say that we have unity, it means that we are under one Government. The gap between these two classes is growing more and more, because *we* are over-educated and *they* are almost strangers to English education. The educated classes seem to form a community by themselves but are not always in touch with the

bulk of the people. A common rule is not sufficient to form a nation. The principles of separation are sometimes found to be more active than those of union. The educated classes have not always a self-sacrificing, practical sympathy for the uneducated classes except only in political matters. But it is only by increasing our sympathy for our uneducated brethren that we may be able to be united at heart with them. Let us (those who are educated men and those who are getting education,) sacrifice ourselves for them. We must be united in our hearts which is internal union and which is true strength. The educated classes must not try to separate themselves from the uneducated classes, but should be in touch with them. The drawing together of mutual hearts is the only permanent union whereas the political union is, at present, only an external union. Therefore, the educated classes must always try to sympathise with the uneducated classes and show that sympathy in a practical way by being of some use to them in their daily lives.

Domestic Knitting Hand Machines

With reference to certain inquiries addressed to us in regard to the price of knitting machines, where they could be purchased etc. we beg to make the following statement. **Domestic Knitting Machines** :—12 to 20 pairs of seamless socks in a day of 10 hours. Heel and toe are shaped automatically and can be spliced; also socks, and stockings, jersey, vests, jackets, shirts, drawers, comforters &c &c. Tolerably easy workinsg, simple in construction—can be learnt with help from a tutor with the aid olso of the Instruction Book : Prices vary from 100 to 300 Rs. or more according to the number of needles in the machines. Importers in Calcutta—Khetter Mohan De & Co, 45 Radhabazar street Calcutta. Correspondents may also address inquiries to "*Automatic Knitting Machine Company, London*", 67 Southwark Street, London, S. E The practical difficulty in the use of these machines now in India is that a man requires some training in handling and working a machine ;—and for a skilled hand, the practice must extend to at least fifteen days. Then there is also this difficulty that when the machine gets out of order, it may be difficult to again set it up, or to repair it. It might be necessary, for instance, on occasion, to be able to devise certain mechanical contrivances which an unskilled man may not be at able to do—and so when a machine, whose needle or needles, or a screw or other parts require to be mended or replaced, is not properly repaired, the result would be loss to the private buyer and consequent disappointment. We have known of cases where *for want of mechanical knowledge, or from inability to repair or replace damaged parts*, the machine has been lying idle for some considerable time.

কলিকাতায় দুগ্ধ বিক্রয়।

[*Extract from the writings of a proposed Recognised Reader under the Rules of the Dawn Society, Magazine Section.*]

কলিকাতায় দুগ্ধ বিক্রয় তিন প্রকার।

১। বাজারে নিত্য নূতন দরে খুচরা বিক্রী;

২। কলিকাতায় দধি ক্ষীরের দোকানে পাইকারী দরে;

৩। কলিকাতায় ভদ্রলোকদের বাটীতে মাসিক হিসাবে।

শিয়ালদহ ও কাঁচড়াপাড়ার মধ্যস্থ রেলওয়ে ষ্টেসন হইতে দুই তিন ক্রোশ দূরবর্ত্তী যে সকল গ্রাম আছে, সাধারণতঃ সেই সকল গ্রাম হইতে গোয়ালারা আসিয়া কলিকাতায় দুধ বিক্রয় করিয়া থাকে।

ইহাদের মধ্যে কেহ কেহ শিয়ালদহ ও বৈঠকখানার বাজারে নগদ মূল্যে দুধ বিক্রয় করে, তা ছাড়া দমদমা হইতে দত্তপুকুরের মধ্যস্থ গ্রাম সমূহের গোয়ালারাও এই সকল বাজারে দুধ বেচিতে আসে।

আর কতকগুলি গোয়ালা কলিকাতায় যে সব দুধ, দধির দোকান আছে তাহাতে দুধ সরবরাহ করিয়া থাকে। অপর গোয়ালারা ভদ্রলোকদের বাড়ীতে যোগান দিয়া থাকে।

দুধের দর ও ওজন।

যাহারা বাজারে নগদ বিক্রী করে তাহাদের দর নিত্য নূতন। ৯২০ তোলার ওজনে, বাজারে ও দোকানে যে সেরের মাপ হয়, তাহাকে আমদানি সের কহে। উক্ত সেরের টাকায় ৵২ সের হইতে ৵৮ সের পর্য্যন্ত দুধ পাঁওয়া যায়।

আষাঢ় হইতে নাগাদ ফাল্গুন মাস পর্য্যন্ত এক টাকায় চারি সের হইতে সাড়ে পাঁচ সের দরে খাঁটী দুধ পাওয়া যায়; এই সময়ে পূজা, পার্ব্বণ উপলক্ষে এবং একদিনে অনেক বিবাহাদি পড়িলে, টাকায় ৵২ সের পর্য্যন্ত দরে বিক্রয় হয়। আর চৈত্র হইতে জ্যৈষ্ঠ মাস পর্য্যন্ত টাকায় সাড়ে পাঁচ সের হইতে আটসের দরে আমদানী সেরের দুধ বিক্রয় হয়।

গ্রীষ্মকালে দুধ সস্তা হওয়ার কারণ।

এই সময়ে দুধ সস্তা হওয়ার কারণ এই যে, পৌষ মাস হইতে চৈত্র মাসের মধ্যে প্রায় সকল গাভীই প্রসব করে। আর এ সময়ে মাঠে ফসল থাকে না এবং গরু মাঠে ছাড়িয়া দেওয়া হয়, সুতরাং গাভী সকল স্বেচ্ছামত চরিয়া খাইতে পায়, সুতরাং দুধও বেশী দেয়। এ সময়ে সমস্ত স্কুল কলেজ বন্ধ হয়, মফঃস্বলের ছাত্রগণ তখন বাড়ী চলিয়া যায়, এজন্য দুধ

অপেক্ষাকৃত সস্তা হয়। বিশেষতঃ কলিকাতায় যে সব আফিসের বাবুরা ম্যালেরিয়া ভয়ে পাড়াগাঁয়ের বাড়ী ঘর ছাড়িয়া স্ত্রী পুত্র লইয়া কলিকাতায় বাস করেন, তাঁহারাও এই সময় আম কাঁঠাল খাইবার জন্য, ৩।৪ মাস কাল পরিবার বাটীতে পাঠাইয়া দেন। এই সকল কারণে গ্রীষ্মকালে দুধ সস্তা হয়। আর গরমের সময় লোকে সাধারণতঃই দুধ একটু কম খাইয়া থাকে।

অন্য সময়ে দুধ আক্রা হয় কেন ?

আর আষাঢ় মাস হইতে ফাল্গুন মাস পর্য্যন্ত স্কুল কলেজ লোকে পরিপূর্ণ থাকে এবং লোকেও এ সময় দুধ একটু বেশী খায়। অনেক বড় লোকের বাড়ীতে এ সময় বেশী দুধ লইয়া, তাহা হইতে ননী তুলিয়া রাখে, এবং এই ননী শীতকালে শরীর ফাটিবার ভয়ে স্ত্রী লোকেরা গায়ে মাখেন। আর এ সময়ে লোকের ব্যারাম জ্বরজাড়ি বেশী হয়, তজ্জন্য দুধের দরকারও বাড়িয়া যায়। তার পর বাছুর বড় হইয়া উঠে, সুতরাং গাভীরাও দুধ কম দেয়। কাজে কাজেই দুধের দরও এ সময় চড়া হইয়া থাকে। তার উপর এ সময়ে পূজা, পার্ব্বণ, ব্রত, উপবাস প্রভৃতির দরুণ দুধের প্রয়োজনীয়তা বাড়িয়া যায় বলিয়া দুধ দুর্ম্মূল্য হয়।

দুধ দধির দোকানে দুধ সরবরাহ।

যাহারা দোকানে দুধ দেয়, তাহাদের দর চৈত্রমাস হইতে আষাঢ় মাসের শেষ পর্য্যন্ত, টাকায় আমদানী সেরের ৵৬ সের, আর শ্রাবণ মাস হইতে ফাল্গুন মাস পর্য্যন্ত, টাকায় ৵৫ সের, ইহাদের দাম নিত্য নগদ চুকাইয়া দিতে হয়। কিন্তু যখন বাজার সস্তা হয়, তখন দোকানদারেরা কিছুদিন গোয়ালাদের দাম ফেলিয়া রাখে, অথবা বলে, আজ আমাদের প্রয়োজন নাই, তুমি বাজারে গিয়া বিক্রী কর। গোয়ালা বাজারে যাইতে অস্বীকার করিলে দোকানী দুধ কিনিয়া রাখে বটে, কিন্তু দামটা নগদ দেয় না, কিম্বা কোন দিন আট আনা, কোন দিন চারি আনা বাকী রাখিয়া দিল, আর তাহা গোয়ালা আদায় করিতে পারিল না।

গোয়ালাও ক্রমে সেরে আধ পোয়া হইতে দোকান বিশেষে দেড় পোয়া পর্য্যন্ত জল মিশাইয়া দিতে আরম্ভ করিল। তৎসঙ্গে সেরকরা ৫।৬ খানা বাতাসাও মিশাইতে লাগিল, দোকানদারও যে কথাটা না বুঝিল তাহা নহে, তবে সাহস করিয়া গোয়ালাকে কোন কথা বলিতে পারিল না। কিন্তু পাকে প্রকারে গোয়ালাকে অনুযোগ দিতে লাগিল, গোয়ালাও ওজর আপত্তি করিয়া ঢাকিয়া লইল।

গৃহস্থ বাড়ীতে দুধ যোগান।

আর যাহারা কলিকাতায় গৃহস্থ বাড়ীতে মাসহারা যোগান দেয়, তাহাদের ওজন ৮০ তোলায় পাকী এক সের। এই পাকী সেরের, টাকায় ৵৫ সের হইতে ৵৯ সের পর্য্যন্ত দরা বাজারে চলিত আছে। যাঁহারা ভাললোক, মাস শেষ হইলেই অমনি হিসাব করিয়

গোয়ালার পাওনাটা চুকাইয়া দেন, এবং যাঁহাদের বাড়ীতে ঝি বামুনের দস্তরী দিতে হয় না, তাঁহারা টাকায় খাঁটী দুধ ⁄৫ সের হইতে ⁄৬ সের পর্য্যন্ত পাইয়া থাকেন।

গোয়ালা এপ্রকার খরিদদারকে ভয়ে ভয়ে দুধ যোগাইয়া থাকে। কারণ কোনরূপে খরিদদারটী চটিয়া গেলে ভাল খরিদদার, হাত ছাড়া হইবে। লাভ যদিচ বেশী হয় না, তথাপি গোয়ালারা ইঁহাদের উপর সন্তুষ্ট থাকে। কারণ তাহারা জানে যে, মাসের শেষে টাকাটা একত্র নগদ পাওয়া যাইবে, এবং কড়ার মত মহাজনকে টাকাটা শোধ করিতে পারিবে।

আর এক প্রকার লোক আছেন, তাঁহারাও টাকায় ⁄৫ সের খাঁটী দুধ চুক্তি করিয়া লইলেন। কিন্তু মাস শেষ হইল, গোয়ালা টাকার জন্য তাগাদা করিল, বাবু রবিবার দেখিয়া কড়ার করিলেন। তারপর মুদিখানার এত টাকা, চাকর, বামুন, ঝি, সহিসের মাহিনা, কাপড় ওয়ালার টাকা, ধোপা নাপিতের মাহিনা ও লাইফ্ইন্সিওরেন্স বিল, (Life-insurance) ঔষধের বিল প্রভৃতি সমস্ত হিসাব করিয়া দেখিলেন, গোয়ালার টাকার অনটন হইতেছে। তারপর গোয়ালা কড়ার মত আসিয়া হাজির হইলে, বাবু তাহাকে আস্তে আস্তে বলিলেন, এবার টাকাটা সমস্ত খরচ হইয়া গেল, এ মাসে তোমার হিসাব পরিষ্কার করিতে পারিতেছি না, এ মাসটা থাক, আগামী মাসে সমুদয় পরিশোধ করিব। গোয়ালা পীড়া পীড়ি করিতে লাগিল। ক্রমে বাবুও একটু বিরক্ত হইলেন, এবং একটু রাগ করিয়া বলিলেন, "যা, কাল আসিস্, যাহা হয় একটা করিয়া দিব; এমন গোয়ালাও দেখি নাই যে, মানুষের অভাব বুঝেনা।"

গোয়ালা চলিয়া গেল; তখন বাড়ীর গৃহিণীকে ডাকিয়া বাবু বলিয়া দিলেন, তোমার কাছে যে পাঁচটী টাকা আছে, সেই টাকা পাঁচটী কাল গোয়ালাকে দিও। সে পনর টাকা পাইবে, এ মাসে তাহাকে কিছুই দেওয়া হয় নাই। গৃহিণীও একটু বকিয়া অবশেষে স্বীকার পাইলেন। কারণ, টাকা না দিলে দুধ বন্ধ হয়, অথচ ছেলের, খাবার কষ্ট হবে। এই রূপ সাত পাঁচ ভাবিয়া, গৃহিণী পর দিন গোয়ালা আসিলে তাহাকে ৫টী টাকা পাঠাইয়া দিলেন, এবং সঙ্গে সঙ্গে একটী বড় বাটীও পাঠাইয়া দিলেন, এবং বলিয়া দিলেন, যে দিন টাকা দিই সেই দিন ⁄১সের দুধ পাইয়া থাকি, চিরকাল আমাদের সমস্ত গোয়ালাই এইরূপ দিয়া আসিতেছে। গোয়ালা অগত্যা বাধ্য হইয়া ⁄১ সের দুধ দিয়া, মনে মনে ভাবিল কাল হইতে ইহার শোধ তুলিব। তারপর দিন হইতে সেই বাড়ীতে, সেরকরা আধ পোয়া জল মিশাইতে লাগিল। বাবুর মুখে এখন আর দুধ ভাল লাগে না, তখন গোয়ালাকে বলিলেন, তোমার দুধ আর ভাল লাগে না কেন? গোয়ালাও গরু বেশী জল খেয়েছে, অথবা আপনাদের দুধ বোধ হয় ভাল জ্বাল দেওয়া হয় নাই ইত্যাদি নানা ওজর আপত্তি দেখাইতে লাগিল, বাবুও কতকটা বিশ্বাস করিয়া চুপ করিয়া রহিলেন।

রেল গাড়ীতে গোয়ালাদের আলাপ।

তারপর গোয়ালা দুধ বিক্রয় করিয়া, বাজার করিয়া গাড়ীতে আসিয়া বসিল। গোয়ালাদের দুধের গাড়িই ভিন্ন। প্রায় ১৫০।২০০ শত গোয়ালা দুধ বিক্রয় করিয়া গাড়িতে আসিয়া বসিল। যার সঙ্গে যার মিল, সে তাহার কাছে আসিয়া বসিল। কেহ খাবার খাইতে লাগিল, কেহ কেহ তাস খেলিতে লাগিল। আবার কেহ কেহ তামাক খাইতে খাইতে গল্প করিতে লাগিল। কোন গোয়ালা বলিতে লাগিল, ভাই, একটী খদ্দের টাকায় ৵৫ সের দরে খাঁটী দুধ লইতে ছিল, এক মাসে ১৫৲ টাকার দুধ হয়েছিল, কিন্তু মোটে ৫৲ টাকা দিল, আবার তার উপর ৵১ সের দুধ দস্তুরীও দিতে হইল। কি করি ভাই, কাজে কাজেই সেরে আধপোয়া জল মিশাইয়া দিতে হইতেছে। আর এই চার পাঁচ দিন দুধ খারাপ খারাপ বলিতেছে। কি করি বল দেখি? তখন অপর গোয়ালা বলিল, সেরে ৩।৪ খানা করিয়া বাতাসা দিবে, আর কিছুই বলিবেনা। এখন সেরে আধ পোয়া জল দিলে চলিবে, আর শ্রাবণ, ভাদ্র মাসে সেরে একপো, পাঁচ ছটাক জল খাইবে। লোকও এখন ঠিক ব্যবহার করেনা, কোন রকমে গোয়ালার কাছ থেকে বেশী লইবে এই চেষ্টা। ইহার পরে আবার দেখিবে বাড়ীর ছেলে মেয়ে গুলো ও মায়ের দেখা দেখি গয়লার কাছ থেকে ফাও নিতে আসিবে; এরূপ অনেক বাড়ী আছে যেখানে মা ছেলেকে শিখাইয়া দেয়, যা, গোয়ালার কাছ থেকে দুধ চেয়ে নিয়ে আয়। ছেলে মেয়ে গুলিও তাই করে। গয়লা না দিয়া পারেনা, কারণ, না দিলে বাড়ীর লোকেরাও রাগ করে এবং বলে, "এমন শক্ত গয়লাও হয়, ছোট ছেলেটা বাটী লইয়া গেল, গয়লা একটু দুধ দিল না। কালই উহার দুধ দেওয়া বন্ধ করিয়া দিব।" কাজেই এসব খাতির রাখিতেই হয়, নাহ'লে ব্যবসা চলে না। ঠিক কড়া কড়ি ভাবে চলিলে অধিকাংশ লোক অসন্তুষ্ট হয়। আর চারিদিকে বিপদ দেখ—ঝি, বামুন, চাকর আছে এদের দস্তুরী চাই। এদের সঙ্গে মিল রাখিয়া চলিতে হয়, তা নাহ'লে এরা অনিষ্ট করিবার চেষ্টায় থাকে।

গোয়ালাদের প্রতি ভদ্র পরিবারের ব্যবহার।

আর দেখ ভাই, একজন বাবু বড় ভাল মানুষ। আমি দেখেছি, দুধ মেপে দিলাম আর অভ্যাস বশতঃ একটু ফাও দিলাম, বাবু দেখে বলিলেন, "না না, ও দিও না, ওরকম প্রত্যেক বাড়ীতে একটু একটু দিলে তোমার সবইত যাবে, আমি ও চাই না।" একদিন একটী ছোট ছেলে—তার বয়স বছর পাঁচ ছয়, একটি ছোট বাটী লইয়া দুধ লইতে আসিল, আমি তাহাকে একটু দুধ দিতে গেলাম, বাবু কিছুতেই দিতে দিলেন না। আমি দিবার জন্য অনেক জেদ করিলাম, কারণ, ছোট ছেলে কাঁদিতেছে দেখিয়া বড় কষ্ট

হইল। বাবু আমায় বলিলেন, "না দিওনা, ওতে অভ্যাস খারাপ হইয়া যায়।" কিন্তু ছেলে কিছুতেই খাবেনা, তখন বাবু বলিলেন, যাও, তোমার মার কাছ থেকে পয়সা চেয়ে আন, তবে লও। ছেলে ছুটে তার মার কাছ থেকে একটী পয়সা আনিয়া আমায় দেয়, তবে বাবুর হুকুম অনুসারে তাহাকে এক পয়সার দুধ দেই। বাবু এত ভাল মানুষ যে, তাঁহার বাড়ীর ছেলে মেয়ে এবং পরিবারের অন্যান্য সকলকেই তাঁহার মত ব্যবহার করিতে হয়। বাড়ীতে কোন নূতন খাবার হইলে কখনও গয়লাকে না দিয়া খায়না। কিছুনা কিছু গয়লার জন্য রাখিয়াই দিবে। তার পর পূজার সময়, ঝি চাকরকে যেমন কাপড় চোপড় দিয়া থাকেন, গয়লাকেও সেইরূপ দিয়া থাকেন। ঠিক যেন বাড়ীর ছেলের মতন তাল বাসেন। আর মাস শেষ হইলে গয়লার হিসাব চুকাইয়া দেন। আমার টাকা সকলের আগে শোধ দিতে দেখিয়া বাবুর স্ত্রী হাসিয়া বাবুকে বলিলেন, "তুমি শ্রীদামের দুধের দামটী ফি মাসে মাসে আগেভাগে চুকাইয়া দাও কেন বল দেখি?" তা বাবু বলিলেন, "দেখ, দুধে ছেলে মেয়েদের জীবন বাঁচে। গয়লা ঝড়ে জলে, শীতেবাঁতে দুধ দিয়া ইহাদের প্রাণ রক্ষা করিয়া থাকে, এর দামটা এজন্য সকলের আগে দেওয়া কর্ত্তব্য। যদি কোন দিন শ্রীদামের আসিতে একটু দেরি হয়, ছেলে মেয়েগুলো ক্ষুধায় অস্থির হইয়া কাঁদিতে থাকে। তখন মনের ভিতর কিরূপ করে বল দেখি?" দেখ ভাই, এ সকল স্থলে বেশী লাভ না হইলেও ব্যবহারেই প্রাণটা ঠাণ্ডা হয়। আমি বেশী লাভের আশা না করিয়া এই বাবুটীকে টাকায় /৬ সের খাঁটী টাট্‌কা দুধ দিয়া থাকি।

আর একটা সুবিধা এই যে, বাবু টাকাটা হিসাব করিয়াই ঝি চাকরের হাতে না দিয়া একেবারে গয়লাকে দিয়া থাকেন। সুতরাং এদের দস্তুরি দিতে হয় না। এই রকম ব্যবহারে বাবুর বাড়ীর ঝি চাকরগুলিও দোরস্ত থাকে। আর যে সব বাবু, ঝি চাকরের হাত দিয়া গয়লার টাকাটা পাঠান, তাঁহাদের বাড়ীতে গয়লার দস্তুরী না দিয়া বাঁচা নাই। সুতরাং বাধ্য হইয়া গয়লাকে বাবুর উপরেই সেটা পোষাইয়া লইতে হয়। মানুষ একটু ভাল করিয়া বোঝে না যে এরা কোথা হতে দেয়।

দুধ খারাপ হয় কেন?

অনেক সময় গ্রাহকের দোষে দুধ খারাপ হয়। কারণ, গ্রাহক দুধ লইতে লাগিলেন। মাস শেষ হইয়া গেল, গোয়ালা টাকা চাহিল, খরিদ্দার বলিলেন দু মাসের টাকা একবারে দিব। এদিকে গোয়ালার টাকার বিশেষ প্রয়োজন। খইল, ভূষির দাম, লোক জনের মাহিনা, দুধের দাদন প্রভৃতি নানান খরচ গয়লাকে মাসের শেষে শোধ করিতেই হইবে। কড়ার মত টাকা না পাইয়া গয়লাকে বাধ্য হইয়া অগত্যা টাকা কর্জ্জ লইতে হয়, এই টাকার সুদও নিতান্ত সামান্য নহে। প্রতি টাকায় মাসিক চারি পয়সা। মহাজনেরা কিস্তী হিসাবে

এক প্রকার টাকা ধার দিয়া থাকেন। এ সব মহাজনেরা প্রায় সকল বাজারেই টাকা লগ্নী করিয়া থাকে। ইহাদের নিয়ম এই যে, খাতক যত টাকা কর্জ্জ লইবে, তাহাকে তত টাকার পরিমাণ ষ্ট্যাম্প কাগজ কিনিয়া শুধু ঐ কাগজের পাশে একটা নাম সহি করিয়া দিতে হয়, আর কিছুই করিতে হয় না। টাকা পরিশোধের নিয়ম, যত টাকা কর্জ্জ লইবে, খাতক মহাজনকে রোজ তত পয়সা হিসাবে দিবে। এইরূপ দুই মাস বার দিন দিলেই, সুদে আসলে সমস্ত টাকা পরিশোধ হইয়া যায়। দুই মাস চারি দিন দিলেই আসল টাকাটা পরিশোধ হয়, কিন্তু আর আট দিন, সুদের জন্য ঐ হারে মহাজনকে দিতে হয়। সেটা তাহার টাকার উপার্জ্জন! সমস্ত শোধ হইলে মহাজন ষ্ট্যাম্প ফেরৎ দিয়া থাকেন। টাকা দিবার সময়, পূর্ব্বেই মহাজন কালীর বৃত্তির জন্য ফি টাকায় এক পয়সা ও লেখাই ফি টাকায় এক পয়সা করিয়া কাটিয়া গোয়ালাকে টাকা দিয়া থাকে। সুতরাং এমতাবস্থায় গোয়ালাকে উঁচু হারে সুদ যোগাইতে হয়। বাবু প্রথম মাসে টাকা দিলেন না, গয়লা ভাবিল, দ্বিতীয় মাসে অবশ্য সমস্ত টাকাটা একত্র নগদ পাইবে। দুমাসের বাকী যখন ৪০৲ টাকা পরিমাণ হইল, বাবু হয়ত তখন গোয়ালাকে ২৫৲ টাকা ফেলিয়া দিলেন, আর পনর টাকা বাকী রহিল; এদিকে গোয়ালা ও মহাজনকে সুদ যোগাইতে লাগিল। ক্রমে গোয়ালা জলের পরিমাণ বাড়াইতে লাগিল, বাবুও বন্ধুবান্ধবদের কাছে বলিতে লাগিলেন, দেখ, আমি টাকায় ⁄৫ সের করিয়া দুধ খাই, তথাচ ভাল দুধ পাইতেছিনা। গয়লা ইহাতেও জল মিশায়। তখন তাঁহার কোন বন্ধুলোক বলিলেন, কেন, আমি ত টাকায় ⁄৬ সের করিয়া দুধ খাই, আমার দুধ ত খারাপ হয় না। তখন পূর্ব্বোক্ত বাবু বলিলেন, তাহা হইলে আপনার গয়লাকে আমার বাটীতে পাঠাইয়া দিবেন। বাবুও স্বীকৃত হইয়া পর দিন তাঁহার যোগানে গয়লাকে বলিলেন, যাও, অমুক নম্বরে, অমুক বাবুর বাড়ীতে দুধ দিতে হইবে, তথায় দুধ দিয়া আইস। নূতন গোয়ালা প্রথম প্রথম বেশ খাঁটী দুধ দিতে লাগিল, এইরূপ ১০।১৫ দিন দেয়, পরে এক দিন সাবেক গোয়ালার সহিত নূতন গোয়ালার দেখা হইল। পূর্ব্ব গোয়ালা জিজ্ঞাসা করিল, আপনি এবাড়ীতে দুধ দিতেছেন? দেখিবেন, লোক ভাল নয়। আমার প্রায় ৮০।৯০ টাকা পাওনা, এখনও আদায় করিতে পারি নাই। মাসে মাসে কিছুতেই টাকাটা পরিষ্কার করেনা। আমি ঠকিয়াছি, দেখিবেন, আপনিও না ঠকেন। আপনি কুটুম্ব মানুষ তাই আপনাকে সাবধান করিয়া দিলাম। তখন গয়লা ভাবিল তাইত, দুধ দিব কি না? মনে মনে ভাবিল, আচ্ছা একবার বাবুকেই জিজ্ঞাসা করিয়া দেখিনা, উনি কি বলেন। পর দিন গোয়ালা পুরাণ খরিদ্দার বাবুর বাড়ীতে যাইয়া বলিল, মহাশয়, আপনার পরিচিত বাবু লোক কেমন? আগের গয়লা

নাকি তাহার কাছে অনেক টাকা পাবে, তিনি তাহা নাকি এখনও চুকাইয়া দেন নাই? বাবু বলিলেন, তাহাত জানিনা তবে একত্র আফিশে যাই, আর এক আফিশে চাকুরী করি, বিশেষ মোটা মাহিনা ও পেয়ে থাকেন। তবে তুমি বুঝিয়া সুজিয়া দাও, আমি কিছুই জানিনা। অন্ততঃ এমাসটা দাও, দেখ কিরূপ ব্যবহার করেন।

গোয়ালা তাহাই করিল। মাস শেষ হইয়া নূতন মাসের ৫।৬ তারিখ হইলে গোয়ালা হিসাব দিয়া টাকা চাহিল। বাবু দিন ফেলিয়া দিলেন। গোয়ালা পুনরায় আসিয়া ফড়ার মত টাকা চাহিল, বাকু ১৫৲ টাকার মধ্যে ১০৲ টাকা আনিয়া দিলেন এবং বলিলেন, আর টাকা আগামী মাসে দিব। গয়লা নানা ওজর আপত্তি দেখাইয়া একটু পীড়াপীড়ি করিতে আরম্ভ করিল, বাবুও দুই একটা মিষ্ট কথা বলিয়া তাহাকে বিদায় দিলেন। গয়লাও টাকার সুদ পোষাইতে আরম্ভ করিল, যাহাতে টাকায় ৵৪ সের দুধ হয় তাহারই বন্দোবস্ত করিতে লাগিল। বাবু দুই তিন দিন বাদে গোয়ালাকে বলিলেন, দুধ ভাল হচ্ছেনা কেন হে? গয়লা বলিল, সবে নূতন গাই, সেইজন্য দুধের আস্বাদ একটু কম বোধ হয়। এইরূপে একদিন বাবুর সেই বন্ধুর সঙ্গে দেখা হইলে তাহাকে গয়লা ভাল দুধ দিতেছেনা বলিয়া অনুযোগ দিতে লাগিলেন। বাবু মনে মনে বুঝিয়া বলিলেন, আপনার ভাগ্যে খাঁটি দুধ মিলিবে না, আপনি উহাকে জবাব দিবেন।

শ্রাবণ ভাদ্র মাসে দুধ স্বভাবতঃই দুর্ম্মূল্য হয়।

বৈশাখ মাসে যাদের একমণ দুধ হইতেছিল, শ্রাবণ ভাদ্র মাসে তাহাদের কুড়ি পঁচিশ সের দুধ কমিয়া যায়। তখন বাজার থেকে কিনে খদ্দের বজায় রাখিতে হয়। প্রায় সমস্ত যোগা'নে গোয়ালাকে কিছু না কিছু দুধ এ সময়ে কিনিতে হয়। তখন দুধ খুব আক্রা হয়, টাকায় আমদানী সেরের ৵২॥ সের হইতে ৵৪ সেরের বেশী পাওয়া যায় না, কাজেই জল মিশাইয়া দিতে হয়। তাহা না করিলে গোয়ালারা আসল দাম যোগাইতে পারে না। খরিদ্দারেরা বলেন এখন দুধ খারাপ হতেছে কেন? গোয়ালারা বলে, ঘরের দুধ কমিয়া গিয়াছে, বাজার থেকে কিনিয়া আনিতে হয় বলিয়া দুধ খারাপ হইতেছে। খদ্দেররাও এক এক দিন হঠাৎ দুধের দরকার হইলে, দোকান থেকে এক আধ সের দুধ তিন আনা কিম্বা চারি আনা সের দরে ক্রয় করিয়া দেখেন যে, এক সের দুধে প্রায় তিন পোয়াই জল, তখন অগত্যা বাধ্য হইয়া বলেন, "কোথায় আর গোয়ালা খুঁজিব, তবে তুমিই দাও, তবে একটু দেখিয়া শুনিয়া দিও।" গোয়ালারাও জানে, এ সময়ে যার যার খরিদ্দার রাখাই ভার, এখন কেহই এর চেয়ে ভাল দুধ দিতে পারিবে না। রোজ নগদ ঘর থেকে টাকা আনিয়া দুধ কিনিয়া বাকী বিক্রী করিয়া পাওয়া বড় সহজ নহে। তারপর টাকাটা ঠিক সঙ্গে সঙ্গে পাওয়া যায় না, কেহ এক মাস পরে কেহ দুই চারি ছয় মাস পরে, টাকাটা পরিশোধ করি-

বেন, এমত স্থলে ভাল দুধ দেওয়া সম্ভব নহে। প্রায় জমিদার বাড়ীতেই টাকাটা ছয় মাসের মধ্যে আদায় করা যায় না। কাজেই ভাল খরিদ্দারদেরও বাধ্য হইয়া জল মিশাইয়া দুধ দিতে হয়। এ জন্যেই গোয়ালাদের নামে প্রবাদ আছে গোয়ালা একেবারে খাঁটী দুধ দিতে পারে না। তারপর কোন কোন খরিদ্দার হয়ত হঠাৎ একদিন বেশী দুধ কিনিলেন, গয়লা জল মিশান দুধ কিনিয়া সেই স্থলে পূরণ করিল। তাহাতেও দুধ খারাপ বলিয়া বোধ হইল।

বাজারে খাঁটী দুধই আমদানি হয়।

গোয়ালারা অনেক সময় খদ্দেরদের বলে যে, কিনিতে গেলে বাজারে ভাল দুধ পাওয়া যায় না; সেটা মিথ্যা কথা। কারণ মফঃস্বল হইতে এখন একেবারে খাঁটী দুধই শিয়ালদহের বাজারে আমদানী হইয়া থাকে। দুধ ইন্‌স্পেক্টার পরীক্ষা করিয়া তবে ছাড়িয়া দেন। আবার বাজারে গিয়াও তদন্ত করিয়া দেখেন, কেহ জল মিশাইয়া বিক্রয় করিতেছে কিনা; এবং ধরা পড়িয়া ২০৲ টাকা হইতে ৫০৲ টাকা পর্য্যন্ত অনেকে জরিমানা দিয়াছে। পূর্ব্বে বাজারে ভাল দুধ পাওয়া যাইত না বটে, কিন্তু প্লেগের পর বৎসর হইতে এখন খাঁটী দুধই বিক্রী হইতেছে। এজন্য দুধ এখন অপেক্ষাকৃত একটু আক্রা হইয়া উঠিয়াছে। পূর্ব্বে আমরা টাকায় খাঁটী দুধ ৵৭ সের, ৵৮ সের পর্য্যন্ত বিক্রয় করিয়াছি, এখন টাকায় ৵৫ সের, ৵৫৷৷০ সের বিক্রয় করা দায়। কারণ তখন যদি কলিকাতায় ৫০০৵ মণ খাঁটী দুধ আসিত, তাহাতে অন্ততঃ খুব কম ২৫০৵ শত মণ জল মিশান হইত। আর পূর্ব্বাপেক্ষা গরুর দুধও কমিয়া গিয়াছে। আগে এক একটা গরু ৫৷৷৬ সের দুধ দিত, এখন খুব যেটা ভাল গরু, তা হ'তেও ৩৷৷৪ সেরের অধিক দুধ পাওয়া যায় না। ৫৷৷৬ বৎসর পূর্ব্বে আমাদের পাড়ায় দাদন দিতাম, তাতে ছয়মাস ৩৲ টাকা হিসাবে, আর ছয় মাস ৪৲ হিসাবে, আমদানি সেরের এক মণ দুধ পাওয়া যাইত। আর এখন ৪৷৷০ টাকা হইতে ৫৷৷৹ টাকা পর্য্যন্ত এক মণ দুধের দাম হইয়া থাকে।

গোয়ালাদের আর্থিক অবস্থা—লাভালাভ।

যে সব গোয়ালারা দুধের ব্যবসা করে, তাহাদের অনেকেরই অবস্থা ভাল নহে। এক রকম সংসার চলিয়া যায়, বড় বেশী সংস্থান থাকে না। সাধারণ লোকেরা মনে করে গোয়ালাদের বুঝি ভারি লাভ, কিন্তু তাহা ঠিক নহে। গোয়ালাদের ব্যবসায় বড়ই বিপদ-জনক। অল্পেতেই বিশেষ লোকসান হইবার সম্ভাবনা। একটা মোটা লোকসান এই যে, যখন গোয়ালে গো মড়ক আরম্ভ হয় তখন গোয়াল প্রায় গরু শূন্য হয়। অনেক সময় একটী বই আর গরু গোয়ালে থাকে না। এক পাড়ায় ব্যারাম হইলে সে পাড়ার সমস্ত গরুই সেই সংক্রামক পীড়া দ্বারা আক্রান্ত হয়। আর এক রকমের লোকসান এই যে, সকল গাভী গুলি এক সময়ে প্রসব করে না, বা প্রসব করিবার সময় সকল গাভী নির্ব্বিঘ্নে প্রসব করিতে

পারে না। অনেক সময় গর্ভিণী গাভীর অকালে গর্ভপাত হয়। কোন কোন গাভী দেড় বৎসরে প্রসব করে, আবার প্রসবান্তে দু এক মাসের মধ্যে কোন কোন গাভীর বাছুর মরিয়া যায়। সমস্ত বৎসর ব্যয়ভার বহন করিয়া অবশেষে দুগ্ধবতী হইবার সময় যদি এ প্রকার বিপদ ঘটে তবে গোয়ালার ভয়ানক লোকসান হয়।

গোয়ালাদের সামাজিক সম্মান।

গোয়ালাদের ব্যবসায়ে অবনতির আর এক কারণ, তাহাদের সামাজিক সম্মানের অভাব। যে সব গোয়ালা কিছু অর্থের সংস্থান করিতে পারে তাহারা প্রায়ই ব্যবসা ছাড়িয়া দেয়। সাধারণ লোক পর্য্যন্ত গোয়ালাদিগকে ঘৃণা করিয়া থাকে। তারপর রেলগাড়ীতে প্যাসেঞ্জারের সহিত গোলমাল, রেলের কর্ম্মচারীর অত্যাচার, রাস্তায় বাঁকভার নামাইলে পাহাড়াওয়ালার সেলামী, মিউনিসিপালিটীর অত্যাচার প্রভৃতি নানান উপদ্রব। এ সকল কারণে যাহাদের কিছু জায়গা জমি আছে, তাহারা প্রায়ই চাষ বাস করিয়া থাকে। যাহারা দরিদ্র তাহারাই এই ব্যবসা করিয়া থাকে।

এজন্য দরিদ্র দুগ্ধ ব্যবসায়ীরা বেশী লাভ করিতে পারে না। লোকের মাহিনা, গাড়ী ভাড়া প্রভৃতিতে খরচ বাদ যাইয়া অতি সামান্যই লাভ হয়। তার উপর দুধ ইন্‌স্পেক্টরদের দৌরাত্ম্য। যদি কোন প্রকার সন্দেহ হয় তৎক্ষণাৎ দুধ ঢালিয়া ফেলিতে হয়, নতুবা নমুনা দিতে হয়। নমুনা দেওয়াটা বড় সোজা কথা নহে। অনেকে খাঁটী দুধের নমুনা দিয়াও ২০৲। ২৫৲ টাকা জরিমানা দিয়াছে। আর নমুনার দুধ পরীক্ষার জন্য প্রেরিত হইলে, অনেক সময় এত দীর্ঘকাল গোয়ালাকে তাহার জন্য অপেক্ষা করিতে হয় যে,তাহার তাহাতে ভয়ানক ক্ষতি হয়। দশটার সময় দুধ লইয়া গেল, বেলা চারিটার সময় সে দুধের পরীক্ষা হইল। অথবা ইতিমধ্যে যদি দুধ নষ্ট হইয়া গেল, তবে তাহার আর সেদিন পরীক্ষাই হইল না।

তা ছাড়া অনেক সময় চাকরেরা গাই দুইয়া থাকে, তাহাতে চনা পড়িয়াও দুধ খারাপ হইতে পারে,ইত্যাদি সকল দিক ভাবিয়া দেখিতে গেলে গয়লার লাভ অতি সামান্যই থাকে।

দুগ্ধের অবস্থা আরও শোচনীয় হইবে।

এই সকল নানাবিধ কারণে গোয়ালাদের কলিকাতায় ব্যবসায়ের উন্নতি হইতে পারে না। বর্ত্তমানে তবুও ভাল, কিন্তু ভবিষ্যতে এরূপও থাকিবে না। গোয়ালাদের আর্থিক উন্নতি এই সব কারণেই হইতেছে না। সাধারণে একটা অপবাদ আছে যে, দুধে জল দেয় বলিয়া গোয়ালার অবস্থার উন্নতি হয় না। কিন্তু প্রকৃত কারণ অবগত হইলে আর কেহই এরূপ বলিত না। গোয়ালা এক তরকারি ভাতে খাইয়া জীবন যাপন করে। পরিধেয় সামান্য একখণ্ড গামছা মাত্র। তাঁহারা দুধ দধির ব্যবসায় করে বটে। কিন্তু তাহাদের ভাগ্যে দুধ

দই খাওয়া ছুটিয়া উঠে না। বিলাসিতা -কাহাকে কহে তাহা গোয়ালারা জানে না; অথচ তাহাদিগকে সামান্য জীবিকা উপার্জ্জন করিতে কতই না কষ্ট পাইতে হয়।

বাসী দুধ ও টাট্‌কা দুধ।

সন্ধ্যা বেলা থেকে রাত্রি দশটা পর্য্যন্ত যে দুধ দোয়া হয় তাহাকে বাসী দুধ বলে। এই দুধ দুহিয়া, হাড়ি করিয়া টাঙ্গাইয়া রাখিতে হয়। চৈত্র মাস হইতে আশ্বিন মাস পর্য্যন্ত, পর দিন সকালে গরম করিয়া কলিকাতায় এই দুধ বিক্রী করিয়া থাকে; আর কার্ত্তিক হইতে ফাল্গুন মাস পর্য্যন্ত গরম করিতে হয় না, তখন স্বভাবতঃই দুধ ভাল থাকে। সকালে অমনি লইয়া কলিকাতায় বিক্রয় করা যায়।

আর ভোর সাড়ে তিনটার সময় হইতে সকাল পর্য্যন্ত, যে গাই দোহা হয় সেই দুধ-কেই টাট্‌কা দুধ বলে। কার্ত্তিক হইতে মাঘমাস পর্য্যন্ত গরুর সকালবেলা দুধ বেশী হয়। আর ফাল্গুন মাস হইতে জ্যৈষ্ঠ মাস পর্য্যন্ত, সকালে সন্ধ্যাবেলা সমান দুধ হয়। আর আষাঢ় মাস হইতে আশ্বিন মাস পর্য্যন্ত সন্ধ্যাবেলা দুধ বেশী হয়। ইহার কারণ দিবারাত্রির পরিমাণ।

গরুর খাদ্য।

গোয়ালারা গরুকে সচরাচর খোল, ভূষি, কলার খোলা, বাবলার ফল এবং ডুমুর ফল প্রভৃতি খাইতে দেয়। তাছাড়া বর্ষাকালে কাঁচা ঘাস, লাউ সিদ্ধ এবং ক্ষুদে কাঁটা শাক প্রভৃতিও গরুর খাদ্য হয়। আর শীতকালে বিলে এক প্রকার লতাঘাসহয় তাহাই খাইয়া থাকে। এই ঘাসকে নড়ে ঘাস বলে। এই ঘাস তুলিয়া পোড়াইয়া শীতকালে গরুকে খাইতে দেওয়া হয় এজন্য শীতের সময় গরু ভাল থাকে। গরমের সময় পূর্ব্বোক্ত অন্যান্য ঘাস খাওয়াতে যদিও গরুর দুধ বেশী হয়, তথাপি একটু পাতলা হইয়া যায়। তাহাতে দুধের আস্বাদ ভাল হয় না।

শ্রীভূতনাথ ঘোষ (গোপ)।

ইন্দ্রিয়গণের যথেচ্ছ ব্যবহারই কি ভোগ ?

[*Extract from the writings of a Third-year (B. A. Class) student in the Moral and Religious Training Class of the Dawn Society.*]

গীতায় শ্রীভগবান্ বলিয়াছেন, যে জীব স্বকর্ম্ম অর্থাৎ স্বীয় স্বীয় স্বভাবানুযায়ী কর্ম্ম দ্বারা ঈশ্বরের অর্চ্চনা করিলে মুক্তিলাভ করিতে পারে। ঈশ্বর আমাদিগকে সেরূপ প্রবৃত্তি ও তৎসাধনোপযোগী যে যে যন্ত্র প্রদান করিয়াছেন, তদনুযায়ী কর্ম্ম করা এবং সেই সেই যন্ত্র গুলির যথাযোগ্য ব্যবহার করার নামই 'স্বকর্ম্ম' করা। এজন্য কেহ মনে করিতে পারেন, তবে আর সংযমের প্রয়োজন কি ? ভগবান দাঁত দিয়াছেন, অতএব আমরা মুড়ি, কড়াই

ভাজা খাইব, কাণ দিয়াছেন অতএব থিয়েটারে গান শুনিব। তবে আবার খাদ্যাখাদ্যের বিচারেরই বা প্রয়োজন কি? যখন যাহা ইচ্ছা হয়, তখন তাহাই করিব। কিন্তু তাহা ঠিক নহে।

তিনি আমাদিগকে যে সমুদয় যন্ত্র দিয়াছেন তাহার যথেচ্ছ ব্যবহার করিতে বলেন নাই। তদ্দ্বারা যাহাতে স্বাস্থ্য বৃদ্ধি হয় এবং আত্মার কল্যাণ হয়, তাহাই করিতে বলিয়াছেন। আমার যদি ইচ্ছা হয় যে অনাবৃত দেহে, পৌষ মাসের শীতে, সমস্ত রাত্রি ছাদের উপর বসিয়া থাকিব, তবে তাহা আমি করিতে পারি বটে, কারণ ভগবান্ সে বিষয়ে আমাকে স্বাধীন ইচ্ছা দিয়াছেন। কিন্তু তদ্দ্বারা প্রাকৃতিক নিয়ম লঙ্ঘনজনিত পাপের শাস্তি আমাকে ভুগিতেই হইবে। সেইরূপ দাঁত দিয়াছেন বলিয়া, যথেচ্ছ আহার করিতে বলেন নাই। যাহাতে আমাদের শারীরিক ও মানসিক উভয়বিধ বৃত্তি গুলির সর্ব্বাঙ্গীন পরিপুষ্টি সাধিত হয়, এমন জিনিসই আহার করিতে হইবে। যে খাদ্যের দ্বারা শারীরিক ক্লেশ উৎপন্ন হয়, তাহাও আমাদের আহার্য্য নয়, আর যে সকল খাদ্য আমাদের আধ্যাত্মিক অবনতি সাধন করে, তাহাও আমাদের আহার্য্য নয়। যদ্দ্বারা শারীরিক ও মানসিক উভয়বিধ উন্নতি সাধিত হয় তাহাই আমাদের খাদ্য।

খাদ্যাখাদ্যের সহিত মানসিক অবস্থার সম্বন্ধ।

কতকগুলি খাদ্য আছে, যাহা খাইলে আমাদের শারীরিক উন্নতি হয় না, পরন্তু মানসিক অবনতি ঘটিয়া থাকে। আর কতকগুলি খাদ্যের দ্বারা শারীরিক উন্নতি হয় বটে, কিন্তু মানসিক অবনতি ঘটে! আর এক প্রকার খাদ্য দ্বারা শারীরিক ও মানসিক উভয়বিধ উন্নতিই সাধিত হয়। এজন্য শাস্ত্রকারেরা রাজসিক, তামসিক ও সাত্ত্বিক, এই তিন প্রকার খাদ্য-বিভাগ করিয়াছেন। তামসিক আহারে নিদ্রা, তন্দ্রা আলস্য প্রভৃতি বৃদ্ধি পায়। রাজসিক আহার খাইতে মুখরোচক হইলেও বড়ই ভোগলালসার বৃদ্ধি করে। সাত্ত্বিক আহার খাইতেও ভাল এবং তদ্দ্বারা শারীরিক ও মানসিক, উভয়বিধ উন্নতিই হইয়া থাকে।

আহারের সঙ্গে যে মনের এইরূপ সম্বন্ধ আছে, তাহা আজকালকার নব্য শিক্ষিত সম্প্রদায় স্বীকার করিতে চাহেন না। তবে একটু তলাইয়া দেখিলেই এ কথাটা বুঝা যাইতে পারে। সিলেটের কমলা লেবু মিষ্ট হয়, কিন্তু সেই কমলা লেবু কলিকাতায় উৎপাদন করিলে তাহা টক্ হয়। ইহার কারণ এই যে, সিলেটে কমলা বৃক্ষ যেরূপ রস পাইয়া পরিপুষ্ট হয়, তাহা কলিকাতা হইতে ভিন্ন প্রকার। সিলেটের রসে পরিপুষ্ট হইয়া লেবু মিষ্ট স্বভাব প্রাপ্ত হয় এবং কলিকাতার রসে উহা অম্ল স্বভাব প্রাপ্ত হয়। এইরূপ তামসিক আহার করিলে প্রকৃতি টক্ অর্থাৎ তমোগুণান্বিত, রাজসিক আহার করিলে ভোগলালসাপরায়ণ এবং সাত্ত্বিক আহারে প্রকৃতি মধুর ভাবাপন্ন হয়।

অতএব দেখা যাইতেছে যে আমাদের দাঁত আছে বলিয়া ষোড়ষোপচারে তাহার জন্য আহার্য্য যোগাইলে চলিবে না, যাহাতে ইহ পরত্র উভয় কালের উপকার হয়, এ প্রকার দেহ মনের পুষ্টিবর্দ্ধক আহার্য্যই আমাদের সেবনীয়।

ভগবান আমাদের কতকগুলি নীচবৃত্তি দিয়াছেন যাহাদের প্রশ্রয় দিলে আমাদের উচ্চ বৃত্তি গুলির স্ফূরণ হয় না। এই নীচ বৃত্তি ভগবৎ প্রদত্ত বলিয়া উহাদের অসংযত চালনা করা বিধেয় নহে। তাহাদিগকে এমন ভাবে চালাইতে হইবে যাহাতে দয়া, দাক্ষিণ্য প্রভৃতি উচ্চ অঙ্গের মনোবৃত্তিগুলির বিকাশের পক্ষে ব্যাঘাত না হয়। আত্মার উন্নতি আমাদের জীবনের একমাত্র উদ্দেশ্য হওয়া উচিত। এই আত্মোন্নতি করিতে হইলে আমাদের নীচবৃত্তি গুলিকে সংযত করিতে হইবে। চিত্তশুদ্ধি যাহাতে হয় সেই পথ অবলম্বন করিতে হইবে।

আমাদের কর্ম্মকাণ্ডের একমাত্র উদ্দেশ্য, ত্যাগ স্বীকার শিক্ষা দেওয়া। ক্ষুধিতকে অন্ন দাও, দরিদ্রকে ধন দাও, শোক গ্রস্তের শোক অপনোদন কর ইত্যাদি ত্যাগ স্বীকার সূচক কথাগুলি কর্ম্মকাণ্ডের পত্রে পত্রে, ছত্রে ছত্রে বিদ্যমান। শাস্ত্রকারগণ সার বুঝিয়াছিলেন যে, ত্যাগ স্বীকারই পৃথিবীকে স্বর্গ করিয়া তুলিতে পারে। যদি সকলেই পরস্পরের দুঃখ দূর করিবার জন্য কিছু কিছু ত্যাগ স্বীকার করিতে পারে, এবং স্বীয় স্বার্থকে সঙ্কুচিত করিতে পারে, তাহা হইলে পৃথিবী সুখময়, শান্তিময় হয়। এই ত্যাগ স্বীকার করিবার জন্য চিত্তশুদ্ধি চাই। চিত্তশুদ্ধির জন্য আহারের তারতম্য চাই। কারণ, আহার যেরূপ শরীরের উপর কার্য্য করে, তদ্রূপ মানসিক অবস্থারও পরিবর্ত্তন করিয়া থাকে।

আবার দেশের প্রকৃতি অনুযায়ী আহারের প্রভেদ দৃষ্ট হয়। ইংলণ্ডের ন্যায় শীতপ্রধান দেশের লোকের পক্ষে মদ্য মাংস ভাল হইতে পারে। কিন্তু ভারতবর্ষের ন্যায় গ্রীষ্মপ্রধান দেশ যদি এ বিষয়ে ইংলণ্ডের অনুকরণ করে, তাহা হইলে ভারতবর্ষের মঙ্গলের সম্ভাবনা নাই। ভারতবর্ষের আহার্য্য ইংলণ্ডের সাহায্য হইতে ভিন্ন প্রকার হওয়াই স্বাভাবিক, এই নিয়ম উল্লঙ্ঘন করিলে যে নানাবিধ অদ্ভুত অদ্ভুত রোগের সৃষ্টি হইবে তাহাতে আর আশ্চর্য্য কি ?

৩২, নং সুকিয়া ষ্ট্রীট, অন্তঃপুর প্রেসে মুদ্রিত। (বাঙ্গালা অংশ)

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THE DAWN

AND

DAWN SOCIETY'S MAGAZINE.

(NEW SERIES.)

एकरूपेण ध्रुवस्थितो योऽर्थः स परमार्थः ।

That which is ever-permanent in one mode of Being is the TRUTH—Sankara.

Old Series. Vol. VIII., No. 6. | CALCUTTA, July, 1905. | New Series. Vol. I., No. 6.

PART I: INDIANA.

Bengali as Spoken by the Bengali.—IV.

[*Continued from Page 144, Vol. I., No. 5, New Series.*]

IN the last article on the subject we gave two short specimens representing the dialects of Jessore and Khulna. In the present article, we have quoted an extract which is a very good specimen of the colloquial dialect of the district of Jessore and very beautifully illustrates the peculiarities of the tongue. The extract is specially interesting as having been taken out of the most popular dramatic work in Bengali, the "Nil Durpan" or "The Mirror of Indigo," by the greatest dramatist of Bengal, Roy Dinabandhu Mitra Bahadur. Apart from its many literary beauties, the book possesses a value and an interest quite its own. Together with its English translation by the greatest of the modern Bengali poets, Nil Durpan is intimately bound up with the history of an interesting period in the near past of our native land; and to our fellow-Indians in and outside Bengal, the history associated with the book is supremely interesting, as exhibiting the dark as well as the bright side of English character, and as illustrating the character of the Indian peasant who, usually so patient and submissive, can at times discover extraordinary powers of combi-

nation and resistance. Nil Darpan is also interesting as holding the foremost place in the history of the public stage in Calcutta. It was with the performance of Nil Darpan that the first public theatre was ushered into existence on the 7th December, 1872, and it was in no small measure owing to the popularity of this and other dramas by the same author, that a quick success was achieved at the very inauguration of the stage.

The Bengali extract is given first, and those of our readers who are unacquainted with the language, will be able to gather its substance from the English translation which follows it.

The specimen we have selected, narrates a conversation among some five *raiyats* in the godown of an indigo factory where they were confined for having objected to sow indigo and for having refused to give false evidence in Court against the eldest son of a peasant proprietor who had roused the planters' ire by his resistance to their unjust demands. Nil Durpan describes this respectable farmer "happy with his family in the enjoyment of his land, till the indigo system compelled him to take advances, to neglect his own land, to cultivate crops which beggared him, reducing him to the condition of a serf and a vagabond; the effects of this on his home, children and relatives are pointed out in language, plain but true; it shows how arbitrary power debases the lord as well as the peasant; reference is also made to the partiality of various Magistrates in favour of planters and to the Act of 1859 penally enforcing indigo contracts."*

বেগুণবেড়ের কুঠীর গুদাম ঘর।

(তোরাপ ও আর চারিজন রাইয়ত উপবিষ্ট।)

তোরাপ। ম্যারে কেন ফ্যালায় না, মুই নেমোখ্যারামি কত্তি পারবো না; যে বড় বাবুর জন্যি জাত বাঁচেচে, যার হিল্লেয় বসতি কত্তি নেগিচি, যে বড়বাবু হাল-গোরু বাঁচিয়ে নে ব্যাড়াচ্চে, মিত্যে সাক্ষী দিয়ে সেই বড় বাবুর বাপ্‌কে কয়েদ ক'রে দেব? মুই তা কখনুই পারবো না,—জান কবুল।

প্রথম রাইয়ত। কুঁদির মুখি বাঁক্ থাক্‌বে না, শ্যামচাঁদের ঠ্যাঙা বড় ঠ্যালা। মোদের চকি কি আর চামড়া নেই, না মোরা বড় বাবুর নুন খাই নি;—কর্‌বো কি, সাক্ষী না দিলি যে জান্ত রাখে না। উট সাহেব মোর বুকি দেঁড়িয়ে উটেলো, ছাখ্‌দিনি অ্যাকন তবাদি অক্ত ঝোজানি দিয়ে পড়্‌চে; গোড়ার পা য্যান বল্‌দে গোরুর খুর।

* Revd. James Long's Introduction to the English translation of Nil Durpan.

দ্বিতীয় রা। প্যারেকের খোঁচা ;—সাহেবেরা যে প্যারেকমারা জুতো পরে জানিস্‌নে ?

তোরাপ। (দন্ত কিড়মিড় করিয়া) হুত্তোর প্যারেকের,* লৌ দেখে গাডা মোর ঝাঁকি মেরে ওট্‌চে। উঃ! কি বল্‌বো, সমিন্দিরি অ্যাক্‌বার ভাতারমারির মাঠে পাই, এম্‌নি থাপ্পোর ঝাঁকি, সমিন্দির-চাবালিডে আশমানে উড়িয়ে দিই।

দ্বিতীয় রা। আন্দারঘাদে মুই য়্যাকবার গিয়েলাম,—ঐ যে ভাব্‌নাপুরীর কুটি,—যে কুটির সাহেব ডারে সকলি ভাল বলে,—ঐ সুমুন্দি মোরে য়্যাকবার ফৌজদুরীতি ঠেলেলো। মুই সেবের কেচ্‌রির ভেতর অনেক তামাসা দেখ্‌থেলাম। ওয়াঃ! স্যাজের কাছে ব'সে মাচেরটক্‌ সাহেব যেই হ্যাল মেরেচে, দুই সুমুন্দি মোক্তার এমনি র র ক'রে য়্যাসেঁছে; হেড়াহিড়ি যে কত্তি নেগ্‌লো, মুই ভাবলাম, ময়নার মাটে সাদখাঁদের ধলা দামড়া আর জমাদ্দারদের বুদো এঁড়ের নড়ুই বেদ্‌লো।

চতুর্থ রা। হাঃ মোর বাড়ী কি হতি নেগেচে, তা কিছুই জান্‌তি পাল্লাম না। মুই হলাম ভিনগাঁর রেয়েত, মুই স্বরপুর আলাম কবে, তা বোসমশার সলায় প'ড়ে দাদন ঝ্যাড়ে ফেল্লাম ? মোর কোলের ছেলেডার গা তেতো করেলো, তাইতি বোসমশার কাছে মিচরী নিতি য়্যাকবার স্বরপুর আয়েলাম।—আহা! কি দয়ার শরীল, কি চেহারার চটক, কি অরপুরুষ রূপী দেখেলাম, বসে আচেন য্যান গজেন্দ্রগামিনী।

নীলদর্পণ ২।১।

TRANSLATION (FREE).

Godown of the Begun Baria Factory where Torap and four other raiyats were kept in confinement by the Planter.

Torap.—I don't care if they kill me, but I can never betray my salt. Shall I bear false witness against Bara Babu and send his father to prison—that Bara Babu who has saved my honour, in whose land I have ever been living and who has been protecting my cattle and all (from seizure by the planters)? Never can I do that—upon my life!

First Raiyat.—All the curves in your timber will be made straight under the lathe. The might of "Shyamchand" (the planter's whip) is terrible. Are we dead to all feelings of shame and gratitude, or do you think that we have not eaten the salt of Bara Babu? But what can we do? They won't keep us whole if we refuse to give false evidence. Wood Saheb stood upon my chest, and look, the blood is still gushing out. The villain's foot is like the hoof of a bullock.

* Glossary.—কত্তি—করিতে, to do. যে—যে, that. অক্ত—রক্ত, blood. উটেলো—উঠিয়াছিল, stood up. গোডা—rascal. মাচেরটক—Magistrate.

Second Raiyat.—That's the prick of nails. Know you not that the Sahebs wear nails under their shoes?

Torap.—(Gnashing his teeth). The d-v-l take your nails! A thrill runs through my body to see the blood. If I could once meet this brother-in-law of a Saheb in the field of 'Bhatarmari,' I would give him such a slap on his face as will send his jaws flying into the air.

Second Raiyat.—I had once been to Andarbad. That brother-in-law of a Saheb of the Bhabnapuri Factory who is spoken so well of by all, once sued me in the Criminal Court. I saw much fun in the Court that time. Foh! as soon as the Magistrate spoke, two Muktears ran at each other with such fury and kicked up such a terrible row, that I thought a fight was on in the fields of Moina, between the white bull of Sadkhan and the ox, Budho, of the Jemadars.

Fourth Raiyat.—Alas! I don't know what is going on in my own house. I am a raiyat of another village; when could I have come to Swarpur that I should, at the instigation of Bose Mahasaya, try to shake off the tyranny of *dadan* (the planter's advances in money)? Now, the baby in my arms was once beaten black and blue, by the planter, and I once came to Swarpur to take some sugar-candy from Bose Mahasaya for the child. How kind he was, how handsome he looked, and how gracefully he sat!

The author of the book from which the extract has been taken, was born in an indigo district himself and had ample opportunities of studying the doings of the planters and their dependants. Not far from the home of his infancy in the district of Nadiya, stood an indigo-factory, and the evils attendant on the manufacture of the blue dye, the abuses and oppressions committed by the European planters, their system of forcing the ryots into unprofitable contracts which, once begun, was bequeathed from groaning sire to bleeding son—were some of the facts that had impressed themselves indelibly on his mind from youth upwards. His heart bled to see the miseries of the defenceless poor, and at last he published this book, his first dramatic work, anonymously, bringing together facts and incidents which had come under his personal observation, and weaving them into the main plot with the skill of a true artist. The success of the book was as great as it was quick. It did immense service in awakening the mind of all classes of the native population to the gross misery of the people of the Indigo districts, and it helped the cause of the abolition

of indigo slavery in Bengal almost as much as Mrs. Stowe's "Uncle Tom's Cabin" did towards the abolition of negro slavery in America. The extraordinary ferment the book produced in Bengali society, has thus been described by Pandit Siva Nath Shastri, the leader of the popular Brahmo movement: "Within the time of our own recollection, we have seen that in this province of Bengal, a great awakening was brought about by national literature. When the celebrated patriot, Harish Chandra Mukherjee took up his pen in the Hindu Patriot, the planters' citadel of sin trembled. When people's minds were thus excited, then was published Dinabandhu Mitter's celebrated drama, *Nil Durpan*. We shall never forget the great upheaval which it caused in Bengalee society. All of us—children, old men and women became almost mad It was the talk in every home and in every lodging was its representation. Bengal began to quake from one end to the other, as if from the effects of a seismic shock. As the result of this great upheaval, the oppression of the indigo planters vanished for ever from Bengal."*

The book was published in the autumn of 1860, when the indigo question had reached a crisis, when the galling yoke of tyranny had reached the breaking point, and the excitement against the cultivation of the fatal plant had become so strong as to lead to acts of violence in some of the indigo districts, and a general rising of the peasantry was apprehended Said Lord Canning, the Viceroy, "For about a week it caused me more anxiety than I have had since the days of Delhi," (during the mutiny) and, "from that day I felt that a shot fired in anger or fear by one foolish planter might put every factory in Lower Bengal in flames."* An idea of the popular excitement will be obtained from the following passage in which the Lieutenant-Governor, Sir John Peter Grant, describes his experiences of a tour along the rivers, *Kumar* and *Kaliganga*, running through the districts of Nadiya and Jessore. "Numerous crowds of raiyats appeared at various places, whose whole prayer was for an order of government that they should not cultivate indigo. On my return a few days afterwards along the same two rivers, from dawn to dusk, as I steamed along the two rivers for some 60 or 70 miles, both banks were literally lined with crowds of villagers, claiming justice in this matter. Even the women of the villages on the banks

* In a Bengali essay headed "National Awakening and National Literature," translated and quoted in "*History of Indigo Disturbance in Bengal*," by Lalit Chandra Mitra, M A.

were collected in groups by themselves; the males who stood at and between the river-side villages in little crowds must have collected from all the villages at a great distance on either side. I do not know that it ever fell to the lot of an Indian officer to steam for 14 hours through a continued double street of suppliants for justice; all were most respectful and orderly, but also were plainly in earnest. It would be folly to suppose that such a display on the part of tens of thousands of people, men, women and children, has no deep meaning. The organization and capacity for combined and simultaneous action in the cause, which this remarkable demonstration over so large an extent of country proved, are subjects worthy of much consideration."*

Fifty Years Ago:

The Woes of a class of Bengal Peasantry under European Indigo-Planters.

ONLY fifty years ago, three or four millions of our countrymen in Bengal were subjected by European Indigo-Planters to a system of inhuman oppression which only finds a parallel in the annals of negro-slavery in America. Indigo was an industry of the West Indies, and when, at the end of the eighteenth century, it was transported into India, it was with the instincts of a slave-owner that the European planter came to raise indigo in our land. Every form of oppression that unrestrained tyranny could devise or the inventive imagination of rapacity could contrive, were put into practice by the Indigo-planters. The criminal records of Bengal, from the time that indigo-cultivation was introduced into the province down to its final banishment, prove clearly and undeniably that 'murder, homicide, riot, arson, dacoity, plunder and kidnapping' † (Sir Ashley Eden), were some of the means by which the ryot was forced to take up the cultivation of indigo.

It is strange that the immense fortunes which the European planters

* Vide *Bengal under the Lieutenant-Governors* by C. E. Buckland, I. C. S.

† The Hon'ble (afterwards) Sir Ashly Eden handed in to the Indigo Commission an abstract of 49 serious cases and a file of heinous cases in connection with the cultivation of Indigo. *Vide* Report of the Indigo Commission, Answer 3575.

realised * by the manufacture of indigo, did not incline them to redress the grievances of the people upon whose labour the success of the industry was solely dependent.

Indigo had been one of the most flourishing concerns carried on by Europeans in India, and the East India Company which directly supported the indigo industry for 22 years (1780-1802), placed India in the foremost rank among the indigo-producing countries of the world. The cultivation was carried on from Dacca to Delhi and the exportation was nine million pounds; but Bengal indigo was the best of its kind and superseded all other indigo, and from 1815-16 Bengal supplied all the indigo required for the consumption of the world. But from the very first, the indigo system in Lower Bengal was a blot on the British Administration in India. So early as 1810, the licenses granted to four planters to reside in the interior of the country were withdrawn, on account of the severe ill-usage towards the natives proved against them, and all the cruelties and oppressions unearthed by the Indigo Commission fifty years later were committed then as afterwards. The defective and partial administration of the law allowed this vicious state of things to exist and continue until half a century later, in 1860, the poor innocent sufferers, the martyrs of avarice and extortion, could bear it no longer and rose in a body to shake off the vampire which had been sucking their life-blood for eighty years. The wonder is that they could submit to this inhuman oppression so long. Since 1860, one by one the indigo factories in Jessore, Nadiya and Krishnagore have been disappearing, and the thousands of ruined factories now met with in many parts of the country bear testimony to the natural punishment that befell those who either could not, or would not, correct or reform their system of treatment of the ryots. Indigo crop is still grown over considerable areas in Lower Bengal but not under the old conditions,

* One of the most remarkable instances of the immense wealth realised by the indigo-nabobs and of the vicissitudes of fortune, was Mr. Williams of the Bengal Civil Service, for a long time the commercial Resident of the East India Company at Coomerkhali. Almost all the indigo-factories in the neighbourhood were built or owned by him, and so rich did he grow that he would not condescend to go home in any ordinary ship, but built one of the finest vessels of her day, the Zenobia, to convey to England, himself, his family, and his fortune—in the shape of as many chests of indigo as she would carry. Before she was launched, it was whispered that he had used his master's money in the production of his indigo An inquiry was ordered—the verdict was against him—he was dismissed the service, and died long afterwards a poor, old, broken-hearted man at Dacca. The Zenobia, however, plied her trade, and for a long time carried cargos of the ill-fated dye to London, regardless of him who first drove a copper-nail into her keel.—Vide "Indigo and its Enemies," by Delta, p. 7.

and is still the best in the world but the total output is very small. During the past decade, the indigo industry in India has been steadily on the decline, owing to the great and steadily increasing development of the manufacture of artificial indigo, brought about by the application, chiefly in Germany, of scientific processes, and this once important Indian industry is in danger of perishing altogether.

Unprofitableness of the Indigo Contract.

WE shall now show how the cultivation of indigo was utterly unprofitable to the raiyat and meant starvation to himself and his family. The object of the planters was to secure the maximum profit at the minimum or no cost; he wanted the indigo plant without paying nearly the cost of its production to the raiyat and at a nominal price which, even if fully paid, would be ruinously unprofitable. But the deductions from the nominal price were so heavy, the unfairness of weighing so great, the extortions of the factory *amla* (officials) so excessive, that the nominal price dwindled to little or nothing, so that if they realised from the whole produce of their indigo land, in cash, what paid the rent of the land, they were lucky; wherefore they lost the whole value of that land to themselves besides all the cost of cultivating it for the planter. Then again, when the prices of all agricultural produce doubled or nearly doubled, the price paid or nominally paid for indigo was not raised by a single anna and until the raiyats had, as it were, declared open war, not a single planter had ever entertained thought of any increase of price. Whilst in all other trades, the world over, all parties concerned have been bound together by the usual commercial ties of mutual interest, in this one trade, in this one province, the indigo manufacture has always been a remarkable exception to this natural and healthy state of things. *

As no free cultivator in his senses would take up the cultivation of indigo under such conditions, the planters at first acquired land in permanent tenure at even losing rents and exorbitant prices, from the Zeminders who, when averse to granting land to them in lease or permanency, were obliged against their will to do so, from the fear of consequences of disputes with the planters and from the fear of the Magistrates who threatened them with penal consequences if they

* Minute by Sir J. P. Grant, Lieutenant-Governor of Bengal, on the Report of the Indigo Commission—Paras. 7, 66, 67, 20 and 1.

refused (1); then, after the land was secured, the raiyats were coerced, the whole unhappy race of little farmers and tillers of the soil were compelled by force and deception—by imprisonment, by fetters, by cruel whippings—to enter into unprofitable contracts, and take advances which but once touched continued to gall them from generation to generation. 'The peasant assented to disadvantageous terms from fear of bludgeon-men or was tricked into signing some paper which he did not understand' (2). And these enforced 'contracts were supposed to descend from father to son, but of course, such an idea would not be allowed in any Court. The planter held such inheritance of liability *in terrorem* over the ryot.' (3) Yearly, the raiyat was made to affix his name to a *carte blanche*, a blank stamp paper which was not filled up at that date but might be used subsequently, filled up in any way that the planter liked. The planter never sought for an adjustment of the accounts but perpetuated the obligation of the cultivator to sow. The Indigo Commission endeavoured to find out how, exactly, advances were first taken by the raiyat but without success, because no one could be found who had taken, or remembered to have taken an advance himself; the raiyats whom they examined, maintained that the original advances were first taken by their fathers or grandfathers, or were given many years ago, in their youth. (4)

Oppressions Practised by the Planters and the Raiyats' Dislike to Cultivate Indigo.

To carry out this system of compulsion, troops of extortionate servants and overseers were retained, licentious clubmen were hired, the police were heavily bribed and gagged (5), the magistrates, the protectors of the people, were frequently wheedled into sacrificing justice to favor the planters (6), some of the leading Anglo-Indian papers were persuaded, and perhaps subsidised, to fight for them in the metropolis, and special, one-sided laws were carried through the Legislative Council of the Governor (7). It was said, 'Not a chest of

(1) Report of the Indigo Commission, paras—43,45, and 115.

(2) Ibid, Appendix, no 14; Minute by Lord Macaulay in 1835.

(3) Evidence of Mr. F. L. Beaufort, C. S., Legal Remambrancer. Answers, 302,303.

(4) Report of the Indigo Commission, paras—49,52, and 57.

(5) Sir J. P. Grant's Minute, paras. 56 and 47.

(6) Answer 3602; Evidence of Sir Ashley Eden.

(7) Grant's Minute, paras. 11-16 and Bengal under the Lieutenant-Governors, page 187, vol. I.

indigo reached England without being stained with human blood.' The ryots disinclined to plant indigo were shot down, speared through 1), and kidnapped and confined in large numbers in low, filthy, narrow godowns or out-offices of the factories. It was not simple confinement in one godown that was practised, but poor ryots, substantial farmers and even respectable men, were seized and sent about from one factory to another, to escape discovery, and in some cases, they were not always heard of again. (2) Even women were abducted to the factories and confined (3). Seizure of cattle was of as common occurrence as kidnapping. Sir Ashley Eden "released from one of the out-factories about two or three hundred heads of cattle which even when brought to his own house, the ryots, through fear of the planter, were afraid for several days to come forward and claim" (4). Not content with the usual instruments of torture and punishment, one of the planters invented a novel form of whip or cat-o'-nine-tails, christened *Sham Chand* or *Ram Kant*, (5) for beating out of the ryots any lurking disinclination against the cultivation of the plant. Date-gardens which abound in the district of Jessore were up-rooted to make room for indigo and extensive areas of the ryots' cultivation were forcibly ploughed up and indigo sown on the land. Respectable men who had eighty, hundred or more families of raiyats under them were driven from their homesteads, with their families whom they had to hide in the houses of relatives, while they themselves lived the life of exiles. Their houses were plundered of all furniture and then razed to the ground. Whole villages and bazars were demolished and burnt down, and sometimes fights between the adherents of Zemindar and planter carried desolation, terror and demoralization into a dozen villages at a time. The hand of the planter was constantly lifted up against the life and property of the ryot and he recognized neither the existence of a magistrate on earth, nor a God in Heaven. (6).

(1) Answer 3918, Evidence of Mr. E. De Latour, Magistrate of Faridpur.

(2) Grant's Minute, para. 43.

(3) Answer 3135. Rev. J. Long wrote in the *Harkaru*, "Certain planters can make use of *Black Holes* as well as Serajdowla did; while the violation of their daughters will teach ryots, how they complain of the Indigo Saheb."

(4) Answer 3576. (5) The authorship of this was ascribed to Mr. Larmour, the leading planter in Bengal.

(6) *Vide* Sir J. P. Grant's Minute, para. 42. Report of the Indigo Commission, paras. 86-94, 103, 104 and answers 870 (Rev. J. H. Anderson), 780 (Rev. F. Schurr), 849 (Rev. J. G. Lincke), 3576 (Ashley Eden), 1200-2 (Dukhi Sheikh), 3917 (Mr. E. De Latour), etc.

How intense a dislike to the cultivation of indigo had been bred in the minds of the ryots by ages of such terrible oppression until they abhorred the very name of indigo, is evidenced by some of the answers given by the ryots to the Indigo Commission.—'But if my throat is cut, I won't sow indigo." "I will die sooner than cultivate indigo"—"I would rather go to a country where the indigo plant was never seen or sown."—"Rather than sow indigo I will go to another country; I would rather beg than sow indigo."—"I would sow indigo for nobody, not even for my father and mother."—"No, I would be rather killed with bullets."—"Let the government cut our throats and send soldiers to kill us with bullets, but we will not sow indigo." (1)—Revd. S. J. Hill, a missionary of the L. M. S. Mission repeated before the Indigo Commission, a verse of a popular song in the Murshidabad district—'The enemy of the soil is indigo; the enemy of work is idleness; so the enemy of caste is Padre Hill.' (2)

The Executive Favour the Planters.

ONE might exclaim how could such a state of anarchy, a veritable reign of terror, be possible under the British Raj. Were there no law and no magistrates to bring the despotic planters to reason? Law there was, but it did not reach the people, and the Lieutenant-Governor was forced to admit, 'a country where these offences are committed habitually, and for the most part with impunity, is a country in which the law affords the weak no protection. The fact is a disgrace to the administration.' The police were an organized gang of extortioners and the magistrates were few and far between, and even the few that there were, did not accord the ryot a due share of protection and support but often pandered to the interest of the planters, and the magistrate of Baraset frankly admitted, "As an young assistant, I confess I have favoured my own countrymen in several instances." The Indigo Commission rightly observed, 'It is not too much to say, that had all magistrates held the scales in even balance, a cultivation of the character which we have clearly shown indigo to be, would not have gone on for such a length of time. The bias of the English magistrate has been unconsciously towards his countrymen, whom he has asked to his own

(1) *Vide* Answers 1156, 1165, 1180, 1216, 1249, 3214, 782.

(2) Answer 1693. জমিদের শত্রু নীল, কর্ম্মের শত্রু ছিল, তেম্‌নি জাতের শত্রু পাদরী হিল।

(3) Sir J. P. Grant's Minute, para. 47.

(4) Report of the Indigo Commission, answer 3602.

table or met in the hunting-field, or whose houses he has personally visited.' (1) When the magistrate was right-minded and disposed to do justice between man and man, he was interfered with, censured or removed by Government for alleged bias against planters. There was a gross dereliction of duty on the part of Government and a failure of justice due to the strong bias which was too frequently displayed by men in all positions from the highest officers of Government down to the lowest, in favour of those engaged in this particular cultivation (2). The planters obtained the support of the executive, from the police constable to the head of the province, in their acts of spoliation and oppression.

On the 1st of August, 1859, Sir Frederick Halliday's Government appointed some of the leading planters in the districts of Krishnagore and Murshidabad, to be Honorary Magistrates, and the ryots declared, 'যে রক্ষক সেই ভক্ষক'—a Bengali proverb which may be translated,—'Now they have made the wolf the shepherd of the flock.' Was it any wonder that the ignorant ryots who had been hood-winked by the planters with the idea that indigo-cultivation was a quasi-government institution, believed that even the Lieutenant-Governor had a share in some of the concerns. (3)

Ralyats Declared Free Agents: Eden's Circular.

THE Magistrate of Baraset (the Hon'ble Ashley Eden) had been censured by the Divisional Commissioner for ordering the police not to allow planters to forcibly plough up the ryots' land against their wish. But in 1859, he issued a vernacular circular stating that 'it was optional with the ryots to enter into contracts. This time, Sir J. P. Grant was Lieutenant-Governor, and when the difference of opinion between the Magistrate and the Commissioner was referred to Government, the Lieutenant-Governor held that Eden was right. To these two impartial, sympathetic and broad-minded officers, Bengalis will ever

1. Ibid, para. 119.

2. Ibid, answers 3607, 3608, 3579, 3598.

3. Questioned by the President of the Indigo Commission why he did not complain to the magistrate, a ryot said, 'Because the planter tells us that whoever goes to the magistrate will have his house pulled down, and be turned out of the village. This year the *amin* and *takidgir* (factory officers) told me that there was a new law passed, called মুগুরের আইন or the law of the mallet, that unless I dug indigo lands sufficiently deep, I should have my head beaten with a mallet and indigo sown in it. They said they had got two laws out of the Company; the other law was for the breach of contract; both laws are now in force.' Answer 1247.

remain thankful for banishing this intolerable pest of slavery from their midst. Eden communicated the Government order to his Deputy Magistrate who circulated a Bengali *perwanna* on the terms of the order, and this noble example was followed by the Magistrate of Krishnagar, Mr. W. J. Herschel, grandson of the great astronomer.

Raiyats show a Disposition to Revolt: Two Patriotic Bengalees.

AT last the raiyats were roused from their bondmen's slumber and it loomed on their misty minds that they were free agents, and the feelings of discontent which had so long been bottled up, were now ripe and ready to break out into open acts of resistance and violence. Eden's *Perwannah* was the immediate occasion of tapping the reservoir of accumulated discontent—the sudden and unpremeditated stroke of Wat Tyler's hammer.

While the feelings of the raiyats were in a state of the greatest tension, two villagers, Vishnu Charan Biswas and Digumbar Biswas, of Chowgacha in the Nadiya district, raised the banner of rebellion against the planters. They were formerly, *Dewans* of indigo concerns, but resigned their offices, in bitterness of mind at the oppressions of the planters. They made up their mind to throw off the yoke of serfdom, and roused the ryots to take up arms against their sworn enemies. They sent the "fiery cross" of revenge from village to village, and even indented clubmen from the district of Backergunge, at their own cost, for any outbreak that might happen. They also financed the raiyats in their law-suits with the planters and infused new hopes in them. The raiyats now began to gather round their standard and break out in open revolt. The Biswases made immense sacrifice for the cause they took up: Their money losses were about seventeen thousand rupees.* Thousands of indigo raiyats and other Bengalees shewed a degree of patriotism, self-sacrifice and a power of combined and united action as had scarcely been witnessed in the annals of the country before.

Appointment of a Commission to pacify the Raiyats.

WHEN the ryots, in the spring of 1860, showed a disposition to revolt in a body, and their complaints and alleged grievances attracted

* *Vide* "A Story of Patriotism in Bengal" in "Indian Sketches" by Babu Sisirkumar Ghose, pp. 102-7, and "History of Indigo Disturbance in Bengal," by Babu Lalit Chandr Mitra, M. A., p. 36.

the notice of district officers, a Commission was appointed to take evidence and report on the whole practice of contract, cultivation and delivery. The Commission was composed of five members. Two belonged to the Civil Service; one was a prominent merchant of Calcutta; a fourth was a baptist missionary; and the fifth, an Indian gentleman of high caste and position. After a sitting of four months, and the consideration of a vast mass of oral and documentary evidence, the Commission reported that the system on which indigo had been cultivated was a coercive system of an unrelaxing character and had broken down, because it was, in the long run, unremunerative to the cultivator. He bore all the burden and he reaped few of the advantages. The report of the Commission forms very painful reading, and rare is the man who can help shedding tears, reading the harrowing tales of misery and wretchedness of which the Report is full. "They have ruined me of wealth, life, lands and houses and have made me an outcast from my country"—such is the evidence of almost all the raiyats examined by the Commission. Sir J. P. Grant, in a Minute, explained the whole situation and exposed the entire system of coercion.

A Temporary Expedient to pacify the Planters.

SIMULTANEOUSLY with the appointment of the Commission, a Bill had been passed, to endure for six months, by which neglect on the raiyat's part to complete his civil contract was to be treated as a criminal offence, punishable with fine or imprisonment in the Magistrate's Court. But the report naturally raised the question whether this temporary, exceptional and one-sided enactment should take its place among the permanent statutes of Government.

A fierce controversy arose over the Bill. The claims of the planters and of great mercantile houses in Calcutta were urged with much force in high and influential quarters; but Sir J. P. Grant stated the objections to the Bill with such force and clearness that Sir Charles Wood, the Secretary of State for India, refused to turn the temporary Land Act into a permanent statute. At the end of six months it was allowed to expire. By his action in this controversy, Grant incurred great unpopularity with the unofficial European public, both in India and England, but he received the hearty support and approval of Sir Charles Wood and Lord Canning.*

Vide "Grant of Rothiemarchus" by W. S. Seton-Karr, pp. 81-83.

Results of the Commission: The Administration of the Law rendered more effective.

THE simplicity of the measures that were adopted by Government on the recommendations of the Commission very conspicuously illustrates how unlawfully the system had so long been kept up. No new legislation was found necessary. Only notifications were issued declaring that Government was neither for nor against the cultivation of indigo; the raiyats were assured that they were free agents and all parties were warned against recourse to violent or unlawful proceedings; the hand of the law was strengthened to secure its good and effective execution as it then stood. Strong Magistrates were placed in charge of the indigo districts; new sub-divisions were created, measures were adopted for an improved system of police, and Courts of Small Causes were established at the most important places in the indigo districts. The establishment of sub-divisions in the vicinity of their plantations had been violently opposed by the planters on the ground that 'an indigo factory and a station cannot exist on the same spot," (1) that is, indigo cultivation and law cannot go together. The truth of this statement was verified when the just and equitable distribution of the law to the raiyat and the planter sufficed to banish from Bengal one of the most thriving industries carried on by Europeans in India.

Huge Agitation Started by the Planters.

BUT the strong body of indigo planters who had defied the law so long were not to be foiled with impunity. Baffled in their attempts to continue the unnatural despotism they had so long exercised, they raised a howl, both in this country and in England, against "Messrs. Grant, Eden, Herschel and Seton Karr" or "Messrs. Grant Eden and Co," under which names these benefactors of the ryots were parodied. They gave vent to their animus in what was at the time, known as the "Factory Press;" they slandered Grant (2), calumniated

(1) Selections from the Records of the Government of Bengal. No. XXXIII., Part I., Pages 114-132.

(2) *Vide* "Brahmins and Pariahs.—An appeal by the Indigo Manufacturers of Bengal to the British Government, Parliament and People, for protection against the Lieutenant-Governor of Bengal."—Sir J. P. Grant was spoken of as "the present high priest of the civil service Juggernaut" (P. 26), as "a man who combined in himself every mischievous quality that a man in power can have" (P. 162), a man who "has arrested industry, banished capital, shut up trade,

Eden (1), they abused the whole people of India, Hindu and Mussulman (2), they petitioned Lord Canning, agitated in Parliament, and we shall now relate, how under the shadow of the Supreme Court, they had the Lieutenant-Governor himself prosecuted and fined how they troubled the ghost of Harish Chandra Mukerjee, the indefatigable editor of the Hindu Patriot, and how they used the celebrated Bengali Drama, the Nil Durpan as a handle to wreak their vengeance on the President of the Indigo-Commission, Mr. Seton Karr, and on a representative of the body of missionaries who had rendered great help in bringing their abuses to light.

Planters' Prosecution of Rev. J. Long under whose superintendence the Nil Durpan was translated.

AN English translation of Nil Durpan with a preface by the author, Roy Dinabandhu Mitra Bahadur, having been circulated by the Government of Bengal (3), the planters, who had been waiting for an opportunity to 'feed fat their grudge' against the Bengal Government, denounced the drama as infamously obscene and grossly libellous, and demanded the names of the parties who had circulated "a foul and malicious libel on indigo planters tending to excite sedition and breaches of the peace." But failing to get any names from the Bengal Government, they prosecuted the printer, Mr. C. H. Manuel, who gave out the name of Rev. James Long at his own request, but was nevertheless fined ten rupees. Propping up Mr. Walter Brett, the Editor of the *Englishman*, who was alleged to have been libelled in the preface as the plaintiff, they instituted proceedings against Mr. Long for libelling the Editor of the *Englishman*, and libelling the indigo planters of

aroused evil passions, excited the populace, and threatened the magistrates, and who has assumed an absolute dominion alike over the commercial dealings of his subjects and over the decisions of their disputes."

(1) Ibid, page 81, *et seq* and "Indigo and its Enemies" by Delta (London, 1861), pp. 1-6.

(2) "Brahmins and Pariahs," p. 7.

(3) The English translation was made under the superintendence of Rev. James Long, the noble missionary who laid the Bengalis under a lasting debt of gratitude by his labours for the improvement of the vernacular press of Bengal. The actual translation was made by the celebrated author of *Meghanadbadh*, Michael Madhusudan Dutt, and was hurried through in a single night. The translation with an introduction by Mr. Long was published anonymously, and about 202 copies were circulated under the sanction of Mr. Seton Karr, the former President of the Indigo Commission, and under the official frank of the Government of Bengal of which he was the Secretary.

Lower Bengal in Nil Durpan. The trial that followed roused the greatest interest among both Europeans and Indians. Merchants, traders, bankers, everybody, rich and poor, high and low, flocked to the Courts, so that it was remarked "there could be nobody left to carry on the business of Calcutta." The richer among the Bengalis were there, ready to unloose their purse-strings if money could have saved the reverend gentleman, and the author of Nil Durpan was there ready to exchange places with Mr. Long if that had been possible.(1) On the 24th July, 1861, Sir Mordaunt Wells, the Chief Justice, after making vile, 'indiscriminate attacks on the character of the natives' with an intemperance inconsistent with the calm dignity of the bench,'(2) sentenced Mr. Long to pay a fine of Rs. 1000 and to suffer imprisonment in the common jail for one month. Immediately on hearing the verdict, Mr. Long was heard to say, 'What I have done now, I will do again' and the fine was paid, then and there, by Babu Kali Prasanna Singha, the publisher of the Bengali translation of the Mahabharata.

Departmental Punishment of the President of the Indigo Commission.

MR. SETON KARR was punished departmentally for patronising the publication and helping in the circulation of Nil Durpan. He was censured by the India Government; he had to make lengthy apologies for his share in the work, and had to resign, at the bidding of the Secretary of State, his posts as Chief Secretary to the Government of Bengal and as Legislative Member for Bengal in the Governor-General's Council. In consideration of his able and distinguished services, however, he was afterwards made a Judge of the High Court, and subsequently, Secretary to the Government of India in the Foreign Department.

Prosecution of the Lieutenant-Governor of Bengal.

ABOUT ten months after the trial of Mr. Long, the Lieutenant-Governor, Sir J. P. Grant, was prosecuted in the Supreme Court for having authorised the publication in a Blue Book containing papers on the indigo cultivation in Bengal,(3) of a letter from the Commissioner of the Nadiya Division which was alleged to contain a libel against one

(1) "English Rule and Native Opinion in India," by James Routledge, p. 292.

(2) From the Resolution passed at a meeting for the recall of Sir Mordaunt Wells.

(3) Selections from the Records of the Government of Bengal, No. XXXIII, Part III,

John MacArthur, the Superintendent of a factory in Jessore, and the damages were laid at Rs. 10,000. Sir Barnes Peacock who was now the Chief Justice, assigned to the plaintiff nominal damages of one rupee.

Prosecution of the Editor of the Hindoo Patriot.

WHILE the case against the Lieutenant-Governor was pending, the planters aimed a shot against another sworn enemy of theirs, the Editor of the Hindoo Patriot, Harish Chandra Mukherjee, who had waged a regular crusade against the oppression of the planters, and had helped the ryots both with his pen and purse. A suit for damages valued at Rs. 10,000 was filed against him by one Mr. Archibald Hills, manager of the Katchikata indigo concern in Nadiya, for having given currency to a story charging Mr. Hills with outraging a peasant girl. Harish Chandra died while the case was still pending, but the vindictiveness of the planter continued and the proceedings went on against his widow who had been left in a state of helpless poverty, Harish Chandra having died a pauper for the cause of his country. The widow was compelled to compromise the case, the final decision being to the effect that the claim for damages was dismissed and only Rs. 1000 awarded to the plaintiff as his costs in the suit. In execution of that decree, the dwelling house of Harish Chandra was attached, but the decretal amount was paid off by subscription raised by the British Indian Association.

Thus ended one of the most troublous periods in the history of Bengal. Subsequently, Government enacted measures to help the indigo-planters, but the indigo interest had long been doomed and could never recover its former position in the districts of Lower Bengal.

About Marathi and some other Vernaculars of Western India.

I.

THE leading Vernaculars of Western India are Marathi, Gujarathi, and Kanarese. The young civilian when he comes out to India and is posted to the Bombay Presidency has to pass in Hindusthani and in one other vernacular—Marathi or Gujarathi or Kanarese. In Western India, Hindusthani (Urdu) is merely a *lingua franca*, being understood

to a certain extent by all educated classes, and being generally used in intercourse with domestic servants. But it is in no sense an official language, and no records are kept in Urdu. Bombay Hindusthani is but a mongrel dialect, on which much scorn is poured by Northern India,—in the Punjab and in the United Provinces of Agra and Oudh—where it is the official language, and is, in fact, the principal vernacular, and is the foundation of the various dialects in use. To take the other extreme, however, Hindusthani (Urdu) is of no account in the Madras Presidency, where there are not very many Mahomedans, and where the domestics have apparently no acquaintance with it, mostly talking a debased English, which sounds very curious to visitors from other Presidencies. "Shut the door, Swamy," you say to the servant, and he replies, "Door done shut, Master."

II.

We come now to the second language, which, in the Bombay Presidency at least, must be learnt. Here again, Northern India has a great advantage over Bombay and Madras, for in these latter Provinces there are so many different languages that the linguistic burden often becomes serious. Thus, in Western India, a young Civilian officer may have successfully passed in Hindusthani and Marathi, and have just got well into his work, when the exigencies of the service may send him off to Gujarat; and then when he has mastered Gujarathi, he may find himself in orders for a Kanarese district, where the language is entirely different both in character and formation from Marathi and Gujarathi. And when he has mastered that, he may be sent to Sind, and he must learn Sindhi.

III.

(A)

Nearly half a century ago, Captain Molesworth, the principal author of the standard Marathi Dictionary, in his preface to the Second edition of that work, complained that corruptions from the English were becoming very numerous. And recently at an Educational Conference, the subject of deterioration of the vernaculars was mentioned. One high official went so far as to say that the vernaculars were doomed, and that it was only a question of time for their disappearance, except in the country districts far removed from the bane of English education. Even *there*, it is astonishing to find how English words have found a place in the vernacular vocabularies. And the worst of it is that these are hardly ever necessary additions required by the absence of corres-

ponding terms in the vernacular. They are hybrids deliberately coined when there is no real necessity for them. The pernicious habit of debasing the vernacular applies as much in the case of Marathi as in that of other vernaculars; and yet Marathi is, in the opinion of a high authority* a language of great richness and power, and may without exaggeration be held capable of meeting any exigency in social life, or in literature, science or religion. What is true of Marathi is true to a certain extent of other vernaculars, certainly of those in which many words come from the Sanskrit. In Western India, the greatest sinners are, perhaps, the Parsis, whose vernacular is Gujarathi. In other parts of India, Bengali is supposed to bear the palm.

(B)

It will be of interest to our readers to hear some illustrations of the habit of interlarding vernacular words with English—which is debasing the vernacular languages.

(*a*) A young civilian was up for his examination in the Marathi language, and was given, as an exercise in reading and translating the written characters, a petition which apparently had been made in the postal department. He read and understood it fairly well, but there was one word which was quite beyond him. It read "natped," but he could not think of any Marathi word like that; when it suddenly flashed across him that the word was meant to be equivalent to "not paid," and that the subject of the petition was a bearing letter.

(*b*) A pleader was arguing in a case before a Judge at Ahmedabad, where the vernacular is Gujarathi; and in answer to a plea urged on the other side said, "Koi ignorance of law plead kari sakto nathi." Though one may not know Gujarathi, yet one can easily guess what is the English rendering of this curious specimen.

(*c*) A well-known Bombay official, the late Sir Barrow Ellis, was building a house at a hill-station near Bombay, and used to receive vernacular reports from the Indian overseer who was supervising the building operations. There was one word in these reports which for a long time baffled him. It read "pallan"; but though a good Marathi scholar, he could not recall such a word. At last it dawned on him that the man was referring to the *plan* of the house!

(*d*) Certain native officials of a Survey Settlement establishment were being tried in the Sessions Court of a Marathi district on charges

* Dr. John Wilson in the Standard Marathi Dictionary by Captain Molesworth and himself.

of bribery. A member of the establishment who had been attending the trial, on his return to the office, was heard describing to his brother clerks the proceedings in the Sessions Court, and in his narrative occurred the following sentence :—

"Tyá witnessáni ashi barefaced lie sángitali ki judge sahebáni tyálá kasá possibly believe kelen, hen málá-agadin astonishment vátalen."

In plain English it was, "The witness told such a barefaced lie that I was utterly astonished how the Judge could possibly have believed him." Out of sheer wilfulness, the speaker used a mixture of English and Marathi words with Marathi inflexions—a conglomeration for which one may find a parallel in pigeon English in China.

(*e*) An English official was deputed to attach certain boxes full of vernacular (Gujarathi) papers, and with a brother officer who was a competent Gujarathi scholar, to go through them and see if anything could be found which might give them a clue to an important matter then under investigation Most of the papers were letters addressed to the owner of the box, a gentleman of the name of Showji. They were for a time non-plussed by the words at the beginning of each letter. The ordinary beginning of a vernacular epistle is something like the following (*translated*) :—"To the honoured A. B., compliments from his friend C. D.," written from such and such a place, on such and such a date, &c. But these epistles began with some apparently Gujarathi word or words which they had never seen before. Transliterated into Roman characters they ran—m, long a, long i, dental d, long i, and then the letter which in pronunciation is something between an r, and a d, followed by the word Showji. After a little while, they realised that the writer simply meant "My dear Showji," and his Gujarathi rendering of those words was "Mái dír Showji.

III.

The fundamental characteristic of the Marathi language is simplicity of construction. It abhors involved sentences.

(*a*) Thus if you want to say to your coachman in Marathi, "Go to the house on the bridge," you can if you like, use an adjectival form of the words, "on the bridge," but the more correct idiom would be; "There is a house on the bridge, go there"—"puláwar ghar áhe, tikare já."

(*b*) In the illustration previously given of English jumbled up with

Marathi (*about the witness who told such barefaced lies*), this same idiom of Marathi was observed.

The sequence of ideas in the vernacular sentence was :—(1) *How the judge could possibly have believed him*; (2) *this to me was very astonishing.*

(*c*) In the High Courts at the Criminal Sessions and in the trial of original suits, the record is in English; members of the bar are not supposed to know the vernaculars. So an interpreter is present, and the examination of a witness is conducted by counsel putting the question, the interpreter translating it to the witness and rendering the answer back into English for the benefit of the Court and Counsel. One can picture a cross-examining counsel, getting rather vexed with a stupid witness, and saying,

"Now, Sir, remember that you are on your oath, are you prepared to swear that you saw the prisoner standing by the bed with a knife in his hand, when you followed your brother into your room ?"

A rendering into Marathi of that sentence with the same sequence of words and ideas as in the English would be unintelligible to the common folk. Strictly speaking, it ought to be turned right round, something like this :—

(1) "Your brother went into the room: (2) You followed him: (3) At the time the prisoner was standing by the bed: (4) A knife was in his hand: (5) This you saw: (6) To that effect are you prepared to swear ?"

Of course one can imagine English sentences which may be still more involved, and these would require still greater care in splitting them up in the Marathi rendering, so that each should be intelligible to the ordinary witness. Speaking generally, we may take it that the sequence in the Marathi vernacular is the opposite of what it is in the English.

IV.

The word Marathi is wrongly spelt as Mahratti. Possibly there is an idea that as the word is derived from Maharashtra, the country of the Marathas which in its Pali form is Maharatta, there must be an "h" in the first syllable. But this habit of interpolating an "h" seems to be a frequent one among inaccurate transliterators. There is a cantonment in Central India which used to be spelt "Mhow;" the word is really "Mau". Again, in Western India, a hill-fort is

"gar," and many names of places end in gar. Thus, a well-known town is "Junagar"—the old fort. But this was and is often written "Junaghar."

Some of the Hindu Peoples of Western India.

I. Introductory :—General Character of the Population.

THE total population of India (including Native States) being a little over 294 millions, the Western Presidency may roughly be said to contain about a twelfth (1) of the entire Indian population. A comparison with Bengal, however, reveals the fact that that Province is far less populous than Bengal, having, in fact, less than a third of the population of the last Province (2). Bombay stands at much the same figure as the Punjab (3); but both Madras (4) and the United Provinces (5) considerably outstrip Bombay.

The population of the Western Presidency has decreased considerably during the last decade, on account of plague and famine. Stated in crude figures, the decrease has been no less than three millions; but thus stated, the total mortality but imperfectly conveys an impression of the hardships through which the bulk of the population has passed in recent years. In Gujarat, hitherto known as the garden of Western India, simple-minded Bhils, deprived for a season of the ordinary means of subsistence, and ignorantly distrustful of the measures taken for their relief have laid down their lives in uncomplaining silence. In the less fertile plains of the Deccan, sturdy Marathas have clung to their ancestral holdings, lying baked and sterile in the pitiless glare of a cloudless sky, until their debilitated frames were weakened beyond the hope of reconstitution. Respectable families too proud to accept State charity have died in the saddened isolation of their deserted villages. The ravages of an unconquered and mysterious epidimic have swept away thousands in all conditions of life, of every age, and in every part of the Presidency. Few sadder or more distressing sights could be conceived, no more eloquent testimony borne to the sorrow brought

(1) 25½ millions (2) 78½ millions. (3) 24¾ millions. (4) 42½ millions. (5) 48½ millions.

to many a peaceful home than the spectacle of small children, sole survivors of a small family, drifting from the scene of their troubles to the house of some distant relation or caste acquaintance. "To such misfortunes and to much more than can be described or even suggested," says the official reporter, "the population of the Bombay Presidency has been forced to submit during the five years (1896—1901) of starvation and disease. These trials have been sustained by the people of the province with great self-possession and control; and they have rendered secure the foundations of a reputation for patient endurance and brave perseverance that had already become historical."

II. (*a*) Classification by Religion.

SUCH is the general character of the people of the Western Presidency. Three quarters of them are Hindus; Mussulmans come next in order; but they form only a fifth of the whole population; and the Parsis are less than a lakh. The Parsis, however, though a small community, make up by their education and training what they lack in numbers, one Parsi out of every four being able to read and write the English language. The Jains form a larger community, being for the most part traders, and having occasion in that capacity to appreciate the advantages of the English language which brings them in touch with the large commercial houses.

(*b*) The Jains of Western India.

THE Jains are regarded by some as a Hindu sect; and in a description of the Hindu peoples of Western India, a brief reference to the life lived by this section of the population would not be out of place. Now, the Jains of the north and middle Maratha country are mostly traders; while those of the south are for the most part cultivators and comparatively ignorant. The South Maratha country includes districts like Satara, Belgaum, Dharwar, and Bijapur, where the Jains unlike those in Gujarat, and Ahmadnagar and Khandesh higher up (who are traders) are mostly husbandmen. Still the selling of metal cooking-pots and also of bangles are common Jain callings, and a Jain is often found in a court of justice to give his caste as a copper-smith (*bogar*), or a bangle-seller (*balgar*). The Jains live on good terms with the Brahmans. They are an unobtrusive and respectable class. The husbandmen and bangle-sellers are poor: but some of the *bogars*,

i. e., copper-smiths are well-to-do and a few are rich bankers. Jain children, especially *bogar*-children, occasionally go to school. The Jains are neither rising nor declining. They gain no new adherents ; but at the same time lose no old ones. Their numbers and their position will probably long remain stationary.

(*c*) The Brahmanas of Sind.

AS in Bengal, nearly half the total number of Mahamadans of the Province are found in East Bengal ; as in Assam, a third of the followers of the Prophet are found in the single district of Sylhet, so nearly three-fourths of the whole Masalman population of Western India are to be found in Sind. Sind, once a Hindu Province has been overrun by a succession of invaders, since the days when Alexander marched into the plains of Multan and proceeded on his memorable voyage down the Indus. Islam has been the predominant religion of the province from the earliest Arab conquest in the 8th century, and the tribal fragments of the invading hordes, Arab, Moghul, Pathan and Beluch, with the converts now constitute three quarters of the population of the entire province. The *Brahmanas*, numbering only 14,000, or ·4 per cent of the population of Sind, as compared with 4.7 per cent in the rest of the Presidency are *socially* a degraded caste, illiterate, and in poverty. Thus, we find the premier Brahman caste in Sind—the *Lohanas* as they are called,—wearing the beard of the Masalman invader and eating animal food, provided the animal has been slain after the fashion of the faith of Islam. They are devoid of the Brahman *gotras* and tend to conform to Western models.

(*d*) Hinduism and Converts from Hinduism in Gujarat.

IN Gujarat, the second of the great natural divisions of the Presidency, the predominant religion is Hinduism, though petty Mahamadan kingdoms have left their influence in many parts of the province. Thus, three of the most influential trading communities of Gujarat and indeed of the whole of the presidency,—the Bohoras, the Khojas and the Memans—are converts from Hinduism. Of these the trading Bohoras (also called Daudi) are the richest and most prosperous class of Musalmans in Gujarat and are said to be Hindu converts of the Brahman and Vaniya castes. The men are tall, strong, well-built, and dark ; they either shave the head, or wear the hair long ; and wear the beard full and long. The men's dress consists of a white oval-

shaped turban, a long white coat falling to the knee, a long shirt and a pair of loose trousers.

The rich among the Bohoras earn Rs. 2,000 to Rs. 5000 a year; the middle class, Rs. 5,00 to Rs. 800; and even the poorest, Rs. 200 to Rs. 300. Except the inhabitants of a few villages in north Gujarat who are peasants and some who have risen high in Government service, almost all Daudis live by trade. Bohoras are to be seen throughout the presidency, and also in considerable numbers in other parts of India; but only at a few places in Bengal. They are hard-working, thrifty, and sober and have a high name for honest dealing. Some are merchants having large dealings with Arabia, China, Siam and Zanzibar; others are local traders, in hardware, silks, hides, horns and live cattle. Most, however, are town and village shop-keepers, selling hardware, cloth, stationary, books, groceries and spices; and a few are confectioners. The women do housework, sewing, spinning and weaving cotton turbans and women's robes.

III. The Lingayats—a Typical Division of the Hindu People in Western India.

(*a*) The Lingayat's Religion.

A notable class of Hindus—found chiefly in the southern part of the Bombay Presidency, and numerously in Mysore are those known as the *Lingayats* (लिङ्गवन्त's *i. e., ling-wearers*), because they wear on the person a portable *lingam* (emblem of Siva) which is enshrined in a silver-box which is suspended from the neck or round the arm. They call themselves *Bira-Shaivas*, (वीरशैव) and are a strictly Shaivite sect. Every Lingayat irrespective of the caste or class to which he belongs is a rigid vegetarian and worships the *lingam* (which he always wears) as God Shiva and which he considers as the only God in all the three worlds. Every person, be he male or female, young or old, poor or rich, is bound to wear the *lingam* and to worship it. The *lingam* is tied immediately after birth and each *lingayat* is formally initiated into the religion at a reasonable age by the Lingayat priest called *Jangam*. After the Lingayat's death the *lingam* is buried with the corpse. From one point of view, however, the Lingayats cannot be styled Hindus proper, because they substitute the wearing of a *lingam* for the sacred thread, have their own Lingayat priests (*Jangams*), instead of Brahman priests, and, although acknowledging the supremacy of the Vedas, live outside the

pale of Brahman orthodoxy, having long severed all connection with the Brahmans. Thus, there is no objection to any *ling*-wearing man coming into a *lingayat's* house and seeing the food; but if a Musalman or a Maratha—or any one *who does not wear the lingam* see the food, it must be thrown away. And further, the reason he gives for having his house (which is one-storeyed) so close shut (for it is closed on all sides except for a few openings of air and light) is to prevent any but *ling*-wearers seeing the food.

(*b*) The Lingayat's Calling.

BUT though they thus think themselves superior to Brahmanas, neither drinking water at their hands, nor allowing them to enter the inner parts of their houses, Lingayats generally rank with traders. Except the priests who live by begging or on the offerings of the people, the true Lingayats, as a class, are a decidedly prosperous trading community. Thus, many are shop-keepers and wealthy money-lenders; but many also are farmers. The Panchamsalis are a class of Lingayats who are mostly cultivators and are probably more numerous than any other class among the Lingayats. But, although farmers, their position *in the social scale* is high, as they are admitted to be the parent stock.

(*c*) Converts to Lingayatism.

LINGAYATISM makes converts from other castes and the conversion is marked by the convert deserting the Brahman priest for the Lingayat priest (Jangam). It admits into it converts from almost every class of Hindu society. Thus, there are amongst Lingayats who, as we have seen, also call themselves Bira-Shaivas (वीरशैव), Brahmans, Kshatriyas, Vaishyayas, Sudras, etc. Thus, there are Bira-Shaiva Brahmans, &c.; also Bira-Shaiva carpenters, washermen, weavers, &c.; also Bira-Shaiva goldsmiths, potters &c., all included under the common name of Bira-Shaiva or Lingayat. Say the Lingayats:—"Just as among Vaishnavas, there are Brahmanas, Kshatriyas, Vaishyas, and Sudras, so among them also, there are Brahmanas, Kshatriyas &c.," which means, they add, that the "Bir-Shaivas or Lingayat Brahmans, Kshatriyas, Vaishyas, and Sudras, all belong to one caste"—the Lingayat caste.

(*d*) Castes among Lingayats.

THUS, Lingayatism is a religion of many castes, it having representatives from almost every caste in Hindu society. These several castes

do not intermarry or interdine; and the prohibition of intermarriage beyond the limits of each class, and the privilege of only particular castes of becoming priests or Jangams are the chief criteria for distinguishing the different classes or castes in Lingayat society.

IV. Another Typical Division—the Maratha.

(*a*) The Maratha and the Maharashtra Brahman.

ANOTHER typical division of the Hindus of Western India is that represented by the Marathas. The Maratha, however, must be distinguished, from the Maharashtra Brahman; for a Maratha can never be a Brahman, the highest class among Marathas—claiming to have been originally Rajputs and supposed to consist of 96 superior families, who profess to be of Rajput descent and to represent the Kshatriyas of the traditional system. The Marathas are not divided into an innumerable number of separate groups and sub-groups, as is notably the case with the Brahmans of Gujarat, or in a lesser degree with the Brahmans of other parts of Western India. In this respect, the Marathas form a more homogeneous, a more united community than the Brahmans of Western India. The Brahman community of Western India is divided into more than 200 groups, none of which allow intermarriage to take place; and each group or each subordinate caste, as each such group may be called, contains a number of further divisions or sections called *gotras* whose members are bound to marry outside their section. In other words, among the Brahmans, marriages cannot take place outside the group or inside the section (*gotra*). Among the Marathas, however, intermarriage is permissible, if there is comparative equality of social position. In this respect, the Marathas form, as we have said, a more united body than the Brahman community of Western India. Throughout the Presidency, however, with the solitary exception of the province of Sind, the Brahmans are admittedly the leading class, standing first both socially and intellectually, though numerically they are inferior to the Marathas * in the proportion of about 1 to 4.

(*b*) Two Chief Classes among the Marathas.

AMONG the Marathas we notice two chief classes—the higher class called the Maratha proper, and a lower class called Maratha Kunbis,

* Population—36 lacs.

who are chiefly cultivators. A Kunbi is a cultivator; and there are Kunbis who are not Maratha Kunbis, the vernacular of the last being Marathi.

The term, Maratha, is a title of great prestige. The Marathas proper claim to be of Rajput descent and to be Kshatriyas, and are akin to the Rajput in martial spirit. They wear the sacred thread and as is the practice among Hindus of the higher castes, marry their daughters before puberty and forbid the remarriage of widows. Maratha Kunbis, however, who are socially an inferior class, do not, unlike the Marathas proper, claim to be Kshatriyas, or forbid the remarriage of their widows and wear no sacred thread to indicate their twice-born status.

Between 1675 and 1752 when the great Sivaji and other Maratha chieftains carried their arms into the Karnatak, thousands of Marathas and Brahmans followed them. The Kolhapur Marathas are of especial interest, as their head, the Maharaja of Kolhapar, is the only representative of Sivaji, the founder of Maratha power. The Marathas (proper) are also an important caste in the territory of Baroda. His Highness the Maharaja of Baroda belongs to the caste. It comprises also the old Maratha nobles—the Mankari families, as they are called, and their relatives by blood and adoption. It comprises also other Marathas whose ancestors may have acquired the position during the troublous times of the Deccan wars. Thus, we find that the Marathas proper—the highest class—include in their ranks the best families of the Deccan; while under the inferior class—the class of Maratha Kunbis—are included one-half of the agriculturists of the Bombay Presidency, whose vernacular is Marathi.

(c) Promotion in Social Rank among Marathas.

THE dividing line between the Maratha Kunbi and the Maratha proper is not, however, of the nature of a permanent barrier, such as exists among different groups of Brahmans For, the Marathas proper are allowed to marry the daughters of Maratha Kunbis; although the latter would not ordinarily secure a *daughter* in marriage from their social superiors—the Marathas proper. But even this barrier is surmounted by the Kunbi who, as his means increase, occasionally rises to the higher rank, adopting the title of Kshatriya, and is *then* allowed to marry into the higher grade. So long as he cultivates land and conducts the agricultural operations *himself*, he is content to call himself a (Maratha) Kunbi; but when he rises above that level, he

styles himself a Maratha. A Maratha Kunbi of the Deccan, for instance, —for in the Deccan, 30 per cent. of the population are Marathas and one-half of the agriculturists of the Bombay Presidency are Marathas —if he is sufficiently well-to-do will generally disdain to call himself a Kunbi, but must name himself a Maratha. It is for this reason that Mr. Risley opines that the superior class among the Marathas "represent Kunbis who came to the front during the decline of the Moghul Empire, won for themselves princedoms or estates, claimed the rank of landed gentry, and asserted their dignity by refusing their daughters to their less distinguished brethren."

V. The Higher Class Maratha—His Life.

(*a*) His House.

THE Marathas*' never keep shops; and scarcely any Marathas of good family, however well-educated, would willingly take service as clerks. They are generally grant-holders, landowners and State-servants; and some are chiefs, sirdars or nobles. As a rule, a well-to-do Maratha has in his service a Brahman clerk, called Dewanji or minister. The Maratha usually lives in fairly aired and light, middle-class houses, two or three storeys high, with stone and burnt brick walls and tiled roofs. The entrance door which is often spacious and imposing and furnished with a small room (called *devdi*) for guards or watchmen, opens on a yard in which are a cattle-shed and a stable for horses. One or two rooms in the upper storey, and one or two on the ground floor are white-washed and well-painted and decorated with pictures of Ganapati and Shiva, and fancy pictures of gymnasts wrestling, of a warship or two, tigers and a huntsman. These rooms are used for receptions and business. Other rooms are set apart for dining, keeping stores, sleeping and cooking. The houses of the poorer Marathas have fewer rooms.

(*b*) His daily occupations.

THE Maratha is proverbially *dauli* or fond of show. He may dress in a rag at home, but he has always a spare dress which he himself washes, keeps with great care, and puts on when he goes to pay a

* When we use the word, Maratha, without the adjunct 'proper,' we must be understood to refer to the higher class among Marathas and not to the Maratha Kunbi.

visit. He hires a boy to attend him with a lantern at night, or to take care of his shoes when he goes into his friend's house, and holds them before him when he comes out.

A Maratha scarcely rises early and seldom goes out in the morning. He rises about 7 or 8, washes and attends to business if he has any, or idles till 10, smoking tobacco, chewing and talking. About half-past ten, he bathes, dresses in a freshly washed cotton cloth, marks his brow with white or red sandal, bows before the family gods, whom the priest has already worshipped, repeats the name of certain deities, and bows after each name. Those who are devotional pass an hour or two in reading sacred books. Most Marathas would lay sandal and flowers on the gods and drink the holy water used in washing their feet. Then the male members sit in a row and eat their food. (Women take their food after the men.) After dinner they chew betel, smoke tobacco and enjoy a short mid-day rest. They rise at three, and play at cards, dice or chess. In the evening, they drive, ride or walk, or visit a friend, return about 8 or 9 and go to bed at 10 or 11. But Marathas who have estates to manage live regular, fairly busy lives.

Marathas seldom use liquor, but all eat fish and the usual kinds of flesh except beef and pork. Thus, the well-to-do eat mutton or fowls daily; while middle-class families use them about once a week; and the poor use them only occasionally. The Maratha, however, keeps the usual fasts and festivals.

(c) His Marriage.

A Maratha marriage is very costly. The bride's father must give a large dowry to the bridegroom; and in return the bridegroom's father must present valuable ornaments to the bride. So the girls whose fathers belong to high families but cannot offer a large dowry with the danghter's hand, remain unmarried beyond the usual time, and have sometimes to marry men who are either unequal in age or in social position. Even to the well-to-do, to have many daughters is a curse; for in proportion to the position of the family, the father has to spend on his daughter's marriage, and has, therefore, to run into debt.

Marathas have a Caste Council and settle social disputes at meetings of castemen; and breaches of caste-rules are punished with fines which generally take the form of caste-feasts.

Award of Prizes to Recognised Readers.

1. In compliance with the Rules published in the September number of this magazine, for the enrolment of Recognised Readers and the award of medals, prizes and certificates to the more deserving of them, we received during the period, September 1904—June 1905, writings from fourteen intending candidates, applying for admission as Recognised Readers. Under the Rules, it is the duty of a Recognised Reader to offer such materials and informations at his disposal, derived directly from his personal observation and knowledge of his own village, town, district or province, or acquired at second-hand through books and other sources,—as would, when published in the magazine, make such village, town &c., more widely known to its readers.

2. We have accepted the writings of ten out of the fourteen aforesaid candidates as worthy of publication in this magazine—after, of course, the necessary editing. Some of these writings have not yet been published, but will be published in due course.

3. We have divided these ten candidates into three classes, according to the comparative merits of their respective writings,—judged by the double standard of the quality of materials supplied and their quantity. Some of the writings are in English, some in Bengali; but we have made no distinction between candidate and candidate on the ground of language used. But what has weighed most with us in estimating the relative merits of writings is :—how far has the writer been successful in giving a vivid picture of the peoples, place or other things about which he writes ?

4. In compliance with the Rules to which we have referred, Recognised Readers are awarded medals, prizes and certificates according to merit; and the next annual award is to be made at the Society's Prize and Medal Distribution Meeting to be held in the month of July, 1905. Winners who are unable to be present may receive prizes through persons nominated either by the winners themselves or in the absence of such nomination, by persons appointed by the Secretary of the Dawn Society, on their behalf.

5. The following list gives the names of winners divided into classes :—

I. Winners of First Class Prizes and Certificate Class I.

1. Bhut Nath Ghose—Sodepur (Bengal). (Also Winner of Recognised Reader's silver medal).
2. H. H. Maniar—Bombay.
3. D. Krishna Rao—Chingleput (Madras Presidency).

II. Winners of Second Class Prizes and Certificate Class II.

4. Bhanushanker Manshankar Mehta—Bhavnagar (Gujarat.)
5. Jayada Prasanna Datta—Noakhali (Bengal).
6. Indra Nath Nandi—Calcutta.
7. Nirod Bhushan Basu—24 Pergunnahs (Bengal).

III. Winners of Third Class Prizes and Certificate Class III.

8. Jogendra Mahan Chakrabarti—Pabna (Bengal).
9. Haripada Ghoshal—Tamluk (Bengal).
10. Sarat Chandra Chatterjee—Calcutta.

IMPORTANT NOTICE.

Winners of the above Prizes and Certificates will be pleased to communicate at once to the Secretary, Dawn Society—their respective present addresses, so that in the case of those who shall not be able to be present at the annual Meeting of the Society, such prizes &c., may be forwarded to them by post.

PART II.

Topics for Discussion.

[N. B. *The subjects dealt with in this Part are to be taken as matters presented for discussion by our readers. We should therefore be glad to find room for short paragraphs on same or similar subjects, written in elucidation or in refutation of points advanced by us. Short paragraphs on independent topics, coming within the scope of this Part may also be sent to us for publication and will be gratefully received and acknowledged.*—Ed. Dawn.]

THE QUESTION OF INDIAN NATIONAL FEELING.

A Point of View.

Our brethren in the Panjab have had recently to pass through a severe calamity in the shape of a tremendous earthquake which has caused widespread distress and devastation. Bengal, on this side of India, has not been particularly anxious to extend the hand of followship to our stricken brothers of the North. There was no independent movement, so far as we know, started by the Bengalees themselves, here in Bengal for the purpose of collecting subscriptions in aid of the sufferers ; nor have Bengalee contributions poured in any volume to swell the subscriptions started in India under European official or non-official agency, until a definite appeal was made by the Lieutenant-Governor of the Panjab through the Lieutenant-Governor of this Province for such subscriptions. And even then, it does not seem that the stream of inter-provincial charity is flowing with any unwonted vigour. The question arises—How can we explain the phenomenon ?

It cannot be said that the Bengalee is wanting in any special degree in sympathy for brothers who are in actual distress, when the spectacle of such distress is visibly before him. The Bengalee is not inherently selfish. His ideas of personal enjoyment—whatever may be said of particular individuals or of small classes of individuals, have not yet become in any degree an absorbing factor in his life. The traditions of domestic, social and caste life are yet a force in him ; and the feelings which prompt a man to subordinate his self to the

larger interests of his family or community have yet a hold upon his character. The forces of an individualistic education no doubt are wearing away much of what is lovable and generous and self-sacrificing in his disposition. But the old leaven is there and has not yet been entirely swept away.

But the Bengalee is wanting in imagination; his view does not ordinarily extend beyond the limits of his family or his community. He can be and often is a martyr—completely oblivious of his personal interests—provided his imagination can be stirred by the sight of actual suffering and distress. He cannot see from a distance. He cannot picture to himself from afar people groaning and dying, unless, indeed, his imagination be roused by some harrowing description of misery or the visible portraiture of famished men and women on canvas or other material. And when such external stimulus is taken away, he reverts to his normal life, caring only for people and things that appeal to him in a direct, visible manner. It is not that his sympathies are not keen; but it is his imagination that is contracted, and consequently the vision that is presented before him is all too small.

Even Bengal is too large a country for the Bengalees; and the woes and miseries of people living in remote parts of the Province excite at times but a languid interest in the hearts of even those who, by their education, have learnt to look upon the Province as a whole. Hence the slow growth of 'national feeling. The Panjab and Bengal are politically united; but the enormous distance which separates each from the other is a visible barrier which the untrained imagination finds it difficult to overcome, and the Bengalee with all his education and his feelings, is unable to rise to the height of an occasion like that presented by the recent Punjab earthquake, when the stream of inter-provincial charity should have flowed freely and should not have been required to be stimulated by artificial official processes.

The distance between province and province has to be overcome, and we must learn to feel that we are inspite of the physical barrier, as near to each other as possible. The imagination has to be trained aright; for it is not the heart that is in fault; but it is all because

of our incapacity to fix our imagination's gaze upon things and objects at a distance. Common political wrongs stir the *imagination* of educated peoples belonging to the different parts of the Indian Eupire. The British Government in India furnishes to widely separated and sometimes scattered Indian communities a convenient rallying point, round which their imagination can play and gather strength ; and so all India seems gathered up in that one point. But in matters which are not political but are internal, (for politics for us at present is but an external affair), the imagination is not equally stirred, and distress and calamity in distant parts of the same country do not affect the imagination so strongly as the "iniquities" of a central Government rouse our temper and inflame our hearts.

The capacity to look upon India as a whole, not, indeed, in a geographical way, or in a political way, but yet as a whole—a moral whole, in which the constituent parts besides being united by ties of material interests are also tied to one another by the moral ties of brotherhood and fellowship—such a capacity has to be developed in the people. The heart of the people, as we have said, is not much in fault ; but the imagination which compasses the whole in one sweep of vision, which flies to the uttermost parts of the country and comes back re-invigorated and refreshed with the life of added knowledge and experience,—it is this beneficent power of imagination that is fatally wanting.

When a great calamity like a tremendous earthquake or a devastating flood or famine overtakes a province, it furnishes of itself an opportunity for people in other provinces to extend the hand of fellowship and to learn the secret of inter-provincial sympathy. The argument may be and is, indeed, put forward that when scenes of distress and misery are visible all around us *nearer home*, the stream of charity and benevolence must not be diverted from its legitimate channels, and that such charity must *begin* at home. The question here, however, is not of making a beginning of charity, but of extending its scope. It is our aspiration to make a nation of ourselves,—and the tendency of our discussions and deliberations has been in the direction of fostering and developing a national or an international feeling among the separated Indian races and communities.

If, however, it is the truth that the beginnings of such national or international life among us, Indians, must wait for sometime, and that our present business is to begin work on less ambitious lines, the question of inter-provincial help on an occasion like that presented by the recent Panjab earthquake does not properly arise for the present, but must be deferred till some future time when the foundations of the *home*-beginnings, to which we have referred, have been securely laid.

There are, however, those who think that the time has arrived to attempt a beginning of Indian international life—and they represent an influential and growing body. By such, occasions for inter-provincial help and sympathy must be utilised ; and they must furnish a striking example of peoples belonging to different and separated provinces and communities aiding each other and loving each other and helping in the growth of a national or an international feeling among them.

The picture of an India bound by ties of political interests, the picture of her peoples co-operating in a fight for political rights and privileges is a picture which, however lofty, is yet not unique in the world's history, ancient or modern. But the picture of an India forming a moral whole in which the ties of mutual interests and the idea of a common gain are supplemented or superseded by the higher bonds of fellowship and brotherhood—among the separated races and nationalities of the land—such a picture of moral greatness represents an ideal which could yet be achieved by us, Indians, and would be unique in the world's history.

INDIAN VERNACULARS AND INDIAN PATRIOTISM.

OUR esteemed vernacular contemporary of the *Medini Bandhab* published at Midnapur in Bengal makes the following remarks in its issue of June 14, 1905.

[*Translated.*]

"The Chaitanya Library and the Rammohan Library of Calcutta are advertising that they will award medals to the writer of best essays on particular subjects. 'Japanese civilisation' and other such topics calculated to excite interest and curiosity represent the class of subjects for the essays in question. We consider attempts of this

nature as laudable. But yet we cannot help remarking that in a variety of cases, our patriotism has widely missed the mark; and it seems to us that it was our first duty to guard against falling into the same mistakes.

"When this land of India had not been overspread with a network of railways, it was possible for travellers (some of whom travelled on foot or in carts drawn by bullocks or camels, and so travelling, visited places like Ayodhya, Delhi, Lahore, etc.)—to know the inner facts about those places. Further these travellers were also possessed of a desire to write short or long accounts of daily events witnessed by them. A few among them have even left written accounts of their travels in the form of books. These compositions might, indeed, suffer from the defect of incompleteness, but still they possess this great merit that we find in them a faithful portraiture of local events reproduced in the actual language heard by the narrator. English translations from the original find no place in them. If the real facts about the different parts of our country have to be grasped, one must know also the spoken tongues of those parts.

"Leaving aside other questions, what a shame and mortification it is, if in deference to modes of spelling adopted by the English, we distort and mispronounce the names of Indian places and persons. We are all so ready to learn the language of the Japanese, but the language spoken in Maharashtra and other parts of India are still Hebrew to us. We are apt to exclaim "Chitor," "Chitor," and bewail her lot. But there is no 'Chitor,' the word being but a corrupted form of Chitor (चितौड़) * * * *

"It is easy to contract ties of friendship with the people of a country in whose language we are well-versed. If by adopting this means, the Bengalees are able to increase the feelings of friendship for people of Maharashtra and the Panjab, then it would not be easy to exaggerate the good that may thus result to us."

There is much truth in the ideas put forward by our esteemed contemporary; and although we should not go so far as to discourage the study of Japanese by young Indians who have learnt to value the worth and greatness of Japan, we are yet of opinion that Indians must grow from *within* and that our strength must ultimately lie in ourselves. The example of Japan is but an example of self-effort. A greater knowledge of our own country, our own languages and

peoples—is only possible by the putting forth of greater energies on our part. If we knew less about our own selves—about our own country, our own languages, our creeds, our customs, our manners, our literatures and so forth, and if we knew *more* of others—other peoples, other races, other languages, other customs, other manners, other arts etc.,—the result would be that we should get more denationalised, and should be on the high road to extinction. A people that is not conscious of itself—of its own individuality, is in a dying condition; and the only way of restoring it to life would be to revive its *latent* energies, to infuse into it a yearning for greater self-knowledge. Japan is living and pulsating with the breath of life—because she is first of all rooted in her own self—is, in other words, fully self-conscious. And so strong in her self-consciousness, she is able to look out for and acquire fresh strength from outside—from her environments and to use it to strengthen and develop herself.

India's strength can only be the strength of *self*-development. And the sources of such *self*-development must be tapped before she could be in a position to assimilate from *outside* all that would be health-giving to her, and reject all that would be harmful to herself. The power to know what things to take in and what others to reject comes not to him who blindly surrenders himself to the strong currents of outside forces, but only from a process of healthy self-development. As far as one can judge, we, Indians, do not seem to have had our 'attention' much drawn to what is *in* us, *our own* energies and resources which can be and should be developed; but we are dazzled and fascinated by the manifestations of strength without, with the result that instead of natural self-development (which is but another name for health and strength), we acquire a vicious tendency to merely imitate external models, we blindly surrender ourselves to the currents of external forces and delude ourselves into the belief that we are progressing and getting stronger, when, in truth, we are losing our individuality and deteriorating in character.

Through what definite processes then, must the work of self-development among Indians as a people, be achieved? India is a vast country with so many provinces, peoples, creeds, languages, &c. Would utter ignorance of, or indifference towards these several and other vitial

facts in her life help her in attaining to a knowledge of herself, help her in attaining to self-conciousness? Must not Indians as a people undergo a process of self-education in regard to the different factors of Indian life which we have just enumerated? And is not the process of self-education a process of development from within?

The contention of our contemporary, the *Medini*, that with a view to unite ourselves more strongly in bonds of sympathy and friendship with the people of Maharashtra and the Panjab, a study of some at least of the principal languages spoken by the people of these different regions is necessary, seems to us to be well grounded in reason. The argument that there are so many languages in India, that it is not possible to learn them all, loses much of its force if it is once recognised that the goal of our aspirations *viz.*, India's national or international unity can only be reached by hard labour and struggle. Nor is it necessary that these different languages must *all* be learnt, or learnt all at once. Let a man try to get an insight into say only one of the principal languages of India, other than his own vernacular, and he will find himself sensibly drawn towards the people who speak that language. Max-Muller's faith in and his love for India could ultimately be traced to his knowledge of Sanskrit, in which the Scriptures of the Hindu peoples, are enshrined. Similarly, if a Bengalee understands sufficient Marathi to be able to read the great Marathi poets, Moropant, Tukaram, &c., in the original, and be able to understand a Maratha speaking his language at the present day, his sympathy for the Marathas will have acquired an additional strength and the chance of Indian solidarity perceptibly advanced.

BELIEF IN PRE-EXISTENCE AMONG THE JAPS.

Mr. Lafcadio Hearn has written a charming book called *Kokoro* in which he gives many glimpses of the effect which has been exercised upon the national life by a general belief in pre-existence and the Law of Karma In Japan, says the writer, the idea of pre-existence is universal as the wash of the air; it colours every emotion; it influences, directly or indirectly, almost every act. The utterance of the people—their household sayings, their proverbs, their pious or profane exclamations, their confessions of sorrow, hope, joy or despair—are all informed with it.

Among the Japs, the Buddhist word, *ingwa* or *innen,* is used to denote inevitable retribution or Karma. The peasant toiling up some steep road, and feeling the weight of his hand cart straining every muscle, murmurs impatiently, 'Since this is *ingwa*, it must be suffered.' Servants disputing, ask each other, 'By reason of what *ingwa*, must I now dwell with such a one as you?' The incapable or vicious man is reproached with his *ingwa*; and the misfortunes of the wise or the virtuous are explained by the same Buddhist word. The law-breaker confesses his crime, saying: 'That which I did, I knew to be wicked when doing; but my *ingwa* was stronger than my heart."

So, likewise, even the commonest references to a spiritual future imply the general creed of a spiritual past.

The mother warns her little ones at play about the effect of wrong-doing upon their future births, as the children of other parents. The pilgrim or the street-beggar accepts your alms with the prayer that your next birth may be fortunate. The aged *inkyo*, whose sight and hearing begin to fail, talks cheerily of the impending change that is to provide him with a fresh young body. And the expression *yakusoker* signifying the Buddhist idea of necessity; *mal no yo*, the last life; and *akirame* or resignation, recur as frequently in Japanese common parlance as do the words *right* and *wrong* in English popular speech.

The law of compensation governs the whole series of individual lives. Suppose our earthly existence began every morning and lasted only 24 hours. If we did not connect our life of to-day with the past of yesterday and the future of to-morrow, we should find very poor compensation for our labour; and life would not be worth living. Furthermore, it would seem absolutely unjust to have one life falling on a wet and gloomy day with many accidents, and another on a day bright with sunshine and many happy experiences. Do you think if we disconnected our life of each day from the rest of our life, that we should be able to explain everything that we do or the effects that we receive during own life-time? No; yet our whole earthly career is but a series of these daily lives; and as our earthly life includes many daily lives, so our soul-life which is eternal, includes many periods of our individual lives. This earthly life is just as much a fragment of our eternal life, as our daily life would be of our earthly life, if it began every morning and lasted only 24 hours.

As long as we look upon our individual lives as isolated events, beginning with the birth of the body, and ending with death, we shall not find a correct explanation of anything, but shall see injustice and wrong at every step. But when we connect our life with our past and future, then, standing on the broad platform of eternal life if we look at our present, we shall see justice at every step.

PART III.

Industrial Combination : Ways and Means.

[*Extract from the writings of a Fourth-year (B. A. Class) student in the General Training Class of the Dawn Society.*]

I.

We have been speaking for some time on the subject of national combination and unity, and we have discussed various reasons which go to explain why we have not yet been able to form ourselves into a body politic.

Now, in regard to this question of combination, it is clear that combinations may be of various kinds—combination among people in matters religious, in matters educational, commercial, industrial &c. It is with the last, that is, with combination in matters industrial, that we propose to deal to-day. We have seen that since the people of our country are split up into various sects and sub-sects, and are sometimes at war with one another on account of differences in matters religious, there is great need of a religious combination. Similarly also there is need of social union among peoples of diverse races and creeds—union as between Hindus and Musulmans, Buddhists and Christians, and so on. Similarly there is vital need for *industrial combination* amongst us. We need to combine amongst ourselves for the devising of methods for the development of the industrial resources of our country, for the utilisation of her undeveloped resources. That combination should be a combination among educated Indians to help on the commercial utilisation India's material resources. Evidently, the want of a capacity for industrial combination is not merely a moral loss (for the power of combination in any department of our lives is a great moral gain) ; but such want of combination touches our very pockets, as it places ourselves at a disadvantage in the race of earning a livelihood, it affects us in the material concerns of our lives.

II.

Now, what is it that prevents industrial combination among us, Indians ? It was explained in a former lecture that a feeling of separateness, a sense of exclusiveness, of aloofness, is observable in our relations with our fellows. These engender jealousies which prevent combination and friendship. It is this feeling of separate-

ness which is at the root of our incapacity for commercial or industrial combination. We observe a wide-spread feeling of commercial distrust which prevents industrial or commercial union. It is this spirit of commercial distrust which takes away from us the power to form ourselves into a strong and commercial body.

Now, what is this commercial distrust due to,—this spirit of mutual distrust amongst us as a people, which keeps us apart in matters affecting our common commercial and industrial interests? There may be a variety of reasons to explain why we Indians are so commercially distrustful of each other; but one thing is clear that the spirit of bargaining breeds commercial dishonesty and saps the very foundations of mutual confidence. What is this spirit of bargaining? A shop-keeper asks a customer to pay a price for an article but agrees to sell the very same article to him at a lower price, after some haggling, as it is called; both parties, the buyer as well as the seller, trying to outwit each other so to get the most advantageous terms each for himself. There we have an instance of bargaining, which cannot but give birth to habits of mutual dishonesty. A people who are accustomed to transact all business on principles of bargaining *i.e.* on principles of mutual distrust—soon become unfitted to unite in any organised commercial enterprise; for, such enterprise is only possible through combination, and combination in matters commercial is not possible except through mutual confideuce and sympathetic co-operation.

The feeling of mutual distrust has then to be got rid of; and one way of doing it is, as Mr. Barlow suggests, to introduce in India the system of selling things at fixed prices, as it is called. The seller and the buyer must not haggle over prices, each distrusting the other and both trying to outwit each other; but the prices must be fixed beforehand, and a transaction must not take up much time when once the quality of the article which is intended to be purchased by a buyer is known and agreed upon. And when people learn to trust each other in the most necessary and ordinary transactions of their lives as consumers and customers, the capacity of working in concert may be expected to grow through the growth of habits of mutual confidence.

III.

We thus come to the following conclusion. It is not enough for us to acquire a knowledge of the natural resources of our country. For such knowledge is of no avail unless we learn to combine with

a view to develop those resources, and this combination cannot be effected until we are able to learn the principles of co-operation and joint-enterprise. And industrial and commercial combination is impossible among a body of people who order the most ordinary transactions of their lives on principles of bargaining—that is, on principles of mutual distrust. And means have therefore to be devised whereby we can effectually combat the habit of bargaining, which seems to have taken so great a hold upon us, and which, as we have shown, saps the very roots of our moral lives.

"THE TOWN I LIVE IN."—BHAVNAGAR.

[*Extract from the writings of a proposed Recognised Reader under the Rules of the Dawn Society, Magazine Section.*]

I.

Bhavnagar is situated on the Bay of Kâmbay in the province of Kâthiawar. It is one of the innumerable Native States of the province, and is ruled by a prince of the Gohil family, which is said to be descended from the great Shali Vahana of the Surya Vamsha. In ancient days, the Gohils were the chiefs of a part of Rajputana and Khergadhh was their capital. But the peace of many centuries was disturbed by the invasion of the Rathors who defeated and drove them away from their stronghold of Khergadhh. The refugees, under the leadership of their young Prince, Sejakji, descended into Kâthiawar, occupied Sihore, fortified it and made it their capital. Stirring ballads narrating the long and bloody struggle with the native Thakores who did not recognise their supremacy and the victories gained by the brave Gohils—their heroic exploits and daring deeds—are to-day sung by the Bhats. Many are the traditions that have been preserved, and, to hear them is enough to rouse patriotism in every breast. When, in 1723, Bhâvsinhji Gohil was defeated near Sihore by Pilâji Gâekwar who was sent by the Peshwa to extort tribute, which, among all the native chiefs of Kâthiawar, only Bhâvsinhji had ventured to refuse to pay,—he had to flee away with the remnants of his heroic Gohils, to Vadeva a small port on the Bay of Kâmbay. He built there a small but well-fortified town and called it Bhâvnagar after his own name. His grandson, Vakhat Sinhji Gohil, who was as brave as his grandfather, reduced the Khumâns, and the Kâtis, and

brought a large tract of land under his subjection. In 1840, Vijaya Sinhji made peace with the British Government: and, thenceforth, his descendants have never failed to show their loyalty to the English, by rendering valuable assistance at many a critical time—the Sepoy Mutiny of 1857 and the rebellion of the Waghers, for example. to mention only few instances. The present king; Maharaja Sir Bhavsinhji was made a K. C. S. I. in 1881, and a G. C. S. I. in 1886, in recognition of the enlightened policy which has marked his administration.

II.

Eastward, the skirts of the town are washed by the waters of the Bay of Kâmbay; while the territories of other chiefs bound it in every other direction. There is no other river in the vicinity of Bhavnagar, save a streamlet called the "Gadhechi Nadi," 1½ miles to the west of the town. In the town, there is a fine small hill on which is situated the Takteshwar Mahadeo Temple, built entirely of marble. From the hill, we can see the whole town beneath our feet: a little to the west, lies the great Gaorishanker lake; in the east stands the Temple of Mahadevi Ruvapari; and away to the north, near the horizon, the busy port, and in a small gap, north-westward, the bustle of the station with clouds of smoke emitted by the engines rising in pillars towards the sky greet our vision. The Gaorishanker lake covers an area of nearly six square miles, and supplies to the inhabitants water, both for drink and for irrigating the adjoining fields, where cotton, wheat, *joar*, *bajri* and sugar-canes are grown.

III.

Nearly sixty-thousand souls inhabit this small but busy town. Seventy-five per cent. of the entire population are Hindoos and the rest are Mahomedans, Parsees and Christians. The whole population may be divided into three groups, *viz.*, (*a*) the higher or the educated class, (*b*) the middle or the mercantile class; and (*c*) the lower or the uneducated class. The first group may again be divided into two parts; (*i*) official, and (*ii*) non-official. The Nagar-Brahmans are for the most part officials and have been at the helm of the State for nearly two hundred years. They have gained the confidence of both the king and the people by their loyalty and impartiality. They have steered the vessel of the State so well for so long, that their ability is appreciated by even the British Government, who have invested Diwan Bahadur Gaorishanker Udayshankar (whose name is a

household word with the inhabitants of the State), with the order of "Companion of the Star of India." He is the man who has given the State of Bhavnagar a good Constitution and has brought it to a State of such prosperity. His name will ever be associated with the history of Bhavnagar. To the second division of the first class—the non-officials.—belong other sections of the Brahman-community who live mainly by begging alms and, in rare cases, by small trade.

(*a* and *b*). The trade and commerce of Bhavnagar is chiefly carried on by Banias, Khojas and Mamens.

(*c*). Kunbis and men of other lower cases fall into the third division. They live chiefly by farming, house-building, carpentering &c.

IV.

As Bhavnagar is the capital of Gohilwar or the Bhavnagar State, we have there Law Courts, which are four in number, viz., one presided over by the Chief Justice, two by Subordinate Judges and a Criminal Court. There are two dispensaries and a hospital in the town. Among the principal educational institutions are the Samaldas College, the Alfred High-School, one Middle School which is under the management of a Nagar Brahmin, one Anglo-vernacular school, several vernacular schools (one of which is a free Madrassa founded by a wealthy Musalman), some two or three girls' schools, and several primary schools. There is a large Pustakalaya, called the Barton Library, with a museum, and several small libraries are under private management. Near the Motibag, the palace of the late Maharaja Saheb, is the Gangâjâlia tank in which there is a marble 'chhatri' built by the late Thakore Saheb in honour of his deceased queen, Rani Shree Mâji Raja Bai, the mother of the present Maharaja. This 'chhatri' is built entirely of beautiful marble and is a model of native Indian architecture. Among the principal temples are the Jasunath Mahadeo Temple built by the grandfather of the present king, and the temples dedicated to the worship of Mahadeo Ruvapare, Sthâpnath Mahadeo and Takteshwar Mahadeo. The Jains have a large and beautiful temple dedicated to Parasnath. Besides these, there are many temples of gods and goddesses, Masjids of the Musalmans, and a Roman Catholic and a Protestant church of the Christians, while the Parsees have their Agyar.

Bhanushanker Manshanker Mehta.

THE CONDITION OF THE MASSES IN MANY BENGAL VILLAGES.

[*Extract from the writings of a proposed Recognised Reader under the Rules of the Dawn Society, Magazine Section.*]

When we think about the way in which our peasants pass their lives, the hard labour which falls to their lot and the poor livelihood they earn by it, the gloom of sorrow overspread and oppresses our minds and overwhelms us. We find that in many of the Bengal villages, the people generally fall into two classes—the cultivating and the non-cultivating. The latter class may again be sub-divided into many groups according to the several castes to which they belong. The peasants or the cultivating classes are generally Mussulmans with a small number of Namasudras and Kaibartas. The cultivating classes are fast growing in population, but their means of livelihood are getting more and more scanty. These people are generally poor, and their families even when small, often consist of 5 or 6 members, but they have not, in many cases, sufficient land which they may till for growing the corn required for their subsistence. They have, therefore, to till the lands of their landlords, for which they get a half-share of the produce. But there are many other people who are so very poor that they cannot even afford to buy the cattle and implements necessary for tillage. The people of this class are very large in number.

They generally possess one or two bighas of land which they make over under certain terms to farmers in more affluent circumstances. The share of the produce which they get is soon consumed in a month or two, and for the remaining months—nearly the whole of the year—they have to depend solely upon their daily wages. They generally labour in the houses of their employers, from sunrise till one o'clock, and again from 2-30 in the afternoon to sunset. The daily wages they get are generally three annas but the skilled labourers get four annas per day. It may easily be imagined how difficult it is for a family of six members to maintain itself upon three annas a day, and it necessarily runs into debt. These debts soon compel this unfortunate class of poor people to part with their small plots of land and then their misery and poverty becomes extreme. Now-a-days, the class of money-lenders is growing in number. They extort

from their debtors a high rate of interest, varying from 6 pies to an anna per rupee. A passion for money-lending and (by such lending) improving their fortunes is entering deeper and deeper into the hearts of the well-to-do classes. They do not sympathise with the deplorable condition of their fellow-villagers, and the poor are generally victims to their greed.

Besides the practice of money-lending, there is another practice equally disgraceful. The rich landholders of the village lend *rice* at a high rate of interest. For example, when coarse paddy is sold in the bazar at sixteen *kathas* per rupee in the months of Ashar or Sraban, they lend it to the poor class at eleven *kathas* per rupee, on their promising to repay in the Kartic. The poor classes cannot purchase paddy in the market for want of funds, and so they are obliged to accept the exorbitant terms. So, when the harvest is gathered, the small share of paddy which the poor people get, is soon expended in paying off their debts. This is a case of daily occurrence in the villages. The peasants in general are so very poor that they usually take their food only once a day and remain fasting at night. But when grass is abundant, they pick out the seeds and eat them after boiling them. Though they are so poor and in distress, yet their religious feelings are strong. Is there any means of saving these people ?

Jogendra Mahan Chakrabarti.

SISTER NIVEDITA ON INDIAN NATIONAL IDEALS :

A BRIEF STATEMENT OF SOME OF HER POINTS.

[*Extract from the writings of a Fourth-year (B. A. class) student in the General Training Class of the Society.*]

I.

What is our civic ideal ? That the people should do the work of their country and not merely enjoy.

What is the work of the nation ? Our work is threefold.

1. To love the soil and water we live in.
2. To realise the highest ideal each in his own way.
3. To share in the whole life of humanity—national or international.

With regard to the first point :—

We should love the soil of the country. [In this is included our

religion which is the product of the land we live in.] We must do some work for the country each in his own humble way. Everybody cannot do work on an elaborate scale. But each can, if he likes, help in the growth of the country in his own way. India requires industrial regeneration and for this purpose, a band of workers.

With regard to the second point :—

We have here a solemn *duty* to perform—each one of us should try to realise the highest ideal each in his own way. To think of certain ideals as the exclusive possession of a man or of a nation is vulgarity according to the Hindus. The superiority of Hinduism lies in the fact that it acknowledges *religious freedom.* It never claims certain ideals as the exclusive possession of a particular sect. It is a comprehensive religion. Now, religious freedom may be positive or negative. Western ideals say—Do unto others the thing you would like to be done towards you. While Eastern ideals say—Do *not* unto others the things you would not like to see others do to you. This fact shows the liberality and the comprehensiveness of the Hindoo religion.

With regard to the third point :—

We must expand our narrow self. Our duty should be to share in the whole life of humanity—national or international. One cannot be a cosmopolitan unless one be a nationalist. And to become a nationalist, we must extend our narrow self.

II.

Now as regards the *ideal of the soil,* we gather from the life of the common people as well as from the *Bhagabat Gita* that that ideal is Purity. It is difficult to bring out clearly all that is implied in the word, *Purity.* But it may be provisionally defined as learning to regard things and people not as instruments or objects for our enjoyment, but as ends in themselves. Towards this ideal we must move on. There are some who worship God from some inferior motive. They do not regard God as an end in Himself, but try to use Him as their agent. Nothing could be more erroneous than this idea of worship.

There was a man in Norway (in spirit a Brahman) who went a long way in winter to see a waterfall. But after being able to see this beauty of Nature, he exclaimed that he had no right to praise God for the beauty of the waterfall, unless it were equally possible for him to praise Him, if God so pleased that he should be dashed to pieces

by the falling of over-hanging rocks whence he *was* having a good view of the waterfall. This furnishes us with a lesson that God should be treated as an End in Himself and not as a mere agent. So also we must not regard anything else as a means to an end. In other words, we must work for work's sake—*i. e.* for the carrying out of our ideal. And this is possible only when we do not set any unduly high value on this life as an instrument of enjoyment.

DAWN SOCIETY'S CONVERSATION CLASSES.

[*Extract from the writings of a Fourth-year (B. A. Class) student in the Society's Conversation Class.*]

The first meeting of these classes for the fourth session of the Society which had just commenced was held to-day punctually at 4 P. M. Visitors were invited to be present and take part in the proceedings. The whole body of students and members present were divided into separate groups by the Secretary for the purpose of the conversation-class meeting for the particular day.

BUSINESS OF THE CONVERSATION CLASS.

1. Each group to choose its own president by the votes of a majority.

2. The subjects taken up for conversation must be of a general nature and also of national or social importance. The members of each group are at liberty to choose their own subjects, but the Secretary of the Society has the power of suggesting one or more subjects which may or may not be accepted by the members of a group.

3. Each group to separately record in writing the decision of the majority as well as of the minority on the several points discussed.

4. The President of a group or any other member of the group specially selected by the Secretary to submit to him an account of the proceedings in writing.

5. Each member of a group to enter the substance of the Conversation in his "Record Book."

REPORT OF GROUP II :

CONVERSATION CLASS MEMBERS OF THE GROUP.

(1) Siddheswar Haldar (in the chair). (2) Ganapati Roy. (3) Amulya Ratan Chakrabarti. (4) Dwijesh Chandra Roy. (5) Benoy Kumar Sirkar. (6) Hara Prasanna Chakrabarti. (7) Jatindra Nath Mukerjee. (8) Srish Chandra De.

The Secretary suggested that one of the following subjects, or any other social or national topic might be taken up for conversation :—

(1) *Independence of Thought in relation to Indian National Life.*

(2) *Do I intend to serve my country ? If so, why ?*

Seven out of eight members present were in favour of taking up the second topic. Accordingly, the second subject was taken up and discussed. The discussion took up much time ; the following Resolutions were carried.

Do I intend to serve my country ? If so, why ?

I. "That every one of us should in some form or other offer his services, either wholly or partly, and serve his country to promote her best interests ; inasmuch as the interests of the individual and the society or the country to which he belongs are indissolubly bound up."

Carried nem con.

In what way may I best serve my country ?

II. (*a*) It was proposed that the best way in which we can serve our country would be by becoming the editor of a daily newspaper, for the following reasons :—

(1) The newspaper editor serves as an interpreter to the Government of the needs, wants and aspirations of the people.

(2) A newspaper can keep up an agitation on a subject.

(3) A newspaper can change the tone of life of a people ; it can create something like a public opinion on a subject, and can raise a people to a higher standard.

(4) It can spread a knowledge of the country by publishing from time to time notes and news from mofussil correspondents.

(5) The editor of a newspaper holding an independent and honourable position in society is in one sense a leader of his society.

N.B.—This motion was put and lost by a narrow minority of one.

III. It was then proposed that the best way of serving our country would be *to write a history of the country*,—of each village, a history of the peoples, princes and nobles.

N. B. Other resolutions of a similar nature to the above were allowed to be put. Voting on this Resolution took place after votes were taken on the Resolutions that follow, as will be mentioned later on.

IV. It was proposed that India being governed by the English, the best way of serving the Country would be to enter the Civil Service—Indian, Provincial, or Subordinate, for the following reasons :—

(1) The Magistrate of a District can render immense services to the people, besides administering the country well.

(2) Even a Deputy or a Sub-Deputy Magistrate has great opportunities of serving the people over whom he exercises authority.

(3) He can inaugurate new movements (like the Industrial and Educational), for even a word form his lips carries much weight and authority.

(4) They may be a good example to the people ; and example is better than precept.

N. B. This Resolution was put and lost. The sense of the meeting was not for accepting any Government Service which was held to be incompatible with serving the country.

V. Another member proposed that a soldier or a trader is able to serve the country better than an orator or a newspaper-editor.

N. B. This was not put to the vote, because this was taken to be an overlapping Resolution.

The Chairman then put the Third Resolution to the vote. Three members voted for it, and two against it; three remained neutral. The Rosolution was then declared carried.

Correspondence.

TO THE SECRETARY, DAWN SOCIETY.

My dear Sir,

Received your letter of the 5th instant duly; very glad to peruse its contents. I have no objection if my writing on "The Town I live in—Bhavnagar" is not published in the May number of your Magazine, especially when I come to learn that you have already other contributions from Recognised Readers in hand. In my article, I have made an effort to give a full description of my native town, of its kings, ministers and its people; of its trade, politics, and history.

Your attempt to establish a universal brotherhood among the citizens of our dear old India is really praiseworthy. The youths of our country are really in want of a knowledge of India and its people, which your Magazine undoubtedly supplies. You Bengalis and Dakshinis, who show their patriotic feelings not in words, but in deeds, do your best to rouse such feelings through such magazines and other media, but we, Gujratees are in this case, though not in other cases, really in the background.

May I suggest to you to introduce a letter-box in your Magazine for questions to be put as well as to be solved by students only. Is it not desirable that students should discuss amongst themselves and solve their difficulties through a well-recognised periodical.

My questions for the ensuing number are as follows :—

(1) Why was our country invaded in the past and finally subjugated by foreigners? (2) What was the state of the people of this country before the advent of the Mohomedans? (3) What are the chief forces which impede the progress of our people towards their unification?

I think questions like these must have their intrinsic value for us, students, who like to solve such questions. They must be obliged to study Indian

history in its true spirit. Besides, it will enable them to cultivate their patriotic nature. Thus, the purpose for which the magazine is meant, will be accomplished. In order to facilitate the work of the magazine, the letter-box is, therefore, unquestionably necessary. It will be very useful to students and will be much resorted to by the Recognised as well as other Readers of the magazine throughout India for exchange of thoughts with each other. May I again suggest to you that the "Dawn Society's Discussion Class Questions" (like those that are published in the January number of the magazine), should be answered in the letter-box by the Recognised as well as other Readers of the magazine ?

Will you kindly inform me what one has to do, i. e. what is his duty, after he becomes a Recognised Reader of your Magazine ? I shall be very glad to co-operate with you, and I will do my best to establish a club where the *Indiana* articles may be read and discussed. Thus, a knowledge of our country and of her teeming masses will create among the readers a love for their country and her sons. Let us adopt for that grand purpose, the stirring, patriotic motto, "India expects her every son to do his duty."

Yours &c,
Bhanushanker Manshanker Mehta.

EDITORIAL NOTE ON THE ABOVE.

We thank the correspondent for his interest in the Magazine and its work. We have no objection to carry out his suggestions ; for we want to bind the whole of the student community throughout India into a body ; and the Dawn Society is not unwilling to spare either money or energies to help in bringing about that happy consummation. This Magazine may well be utilised by students throughout India (whether subscribers or not), as a common medium of exchange of thoughts and feelings. Let there be exchange of ideas and feelings among students throughout India, through the medium of this magazine ; and we promise to spend money and energy in order that in this manner the entire student community of India may be enabled to know more of each other, and love each other and sympathise with each other. We shall be happy if other students should send us thoughtful correspondence on the various suggestions made by our able correspondent.

ধর্ম্ম ও কর্ম্ম।

শাস্ত্র-বিহিত কর্ম্মের অনুষ্ঠান এখন কতদূর সম্ভব।

[*Extract from the writings of a B. L. class student in the Moral and Religious Training Class.*]

"কর্ম্ম" শব্দের দুইটী অর্থ করা যাইতে পারে। একটী সামান্য বা সাধারণ অর্থ, অপরটী পারিভাষিক (technical) অর্থ। সাধারণ অর্থে শাস্ত্রবিহিত কার্য্যই প্রকৃত কর্ম্ম। পারিভাষিক অর্থে যে কার্য্য দ্বারা বন্ধন হয়, অথবা যে কার্য্য করিলে মনুষ্য সুখ বা দুঃখ-ভাগী হয়, তাহাই কর্ম্ম। কর্ম্ম শব্দের এই দুইটী প্রয়োগানুসারে "অকর্ম্ম" শব্দেরও দুইটী অর্থ করা যাইতে পারে। সাধারণ অর্থে শাস্ত্রবিহিত কার্য্য না করা অকর্ম্ম। পারিভাষিক অর্থে যে কার্য্য বন্ধনের হেতু হয় না তাহাই অকর্ম্ম।

অকর্ম্ম অর্থাৎ যে কর্ম্ম দ্বারা বন্ধন হয় না তাহাই প্রকৃত কর্ম্ম। কোন্ কর্ম্ম দ্বারা বন্ধন হয় না? গীতায় শ্রীভগবান্ যে নিষ্কামকর্ম্মের কথা বলিয়াছেন, তাহাই প্রকৃত কর্ম্ম। "কর্ম্মই (পারিভাষিক) যদি সকল সুখদুঃখের হেতু হয়, তবে কর্ম্ম না করাই ভাল," এই ভাবিয়া যদি কেহ চুপ করিয়া বসিয়া থাকেন, তাহা হইলে তাঁহার এই কর্ম্ম না করাই বন্ধনের হেতু হইবে। যতদিন পর্য্যন্ত আমাদের অহঙ্কার দূরীভূত না হইবে, যতদিন আমরা নিজে সকল কার্য্যের অনুষ্ঠান করিব, এবং "কার্য্যের ফলভাগী আমরা" এই ধারণার বশবর্ত্তী হইয়া চলিব, ততদিন আমাদের কর্ম্ম হইতে মুক্তিলাভ হইবে না। যদি কার্য্যের ফলাফল ভগবানে অর্পণ করিয়া করিতে পারি, "ভগবানই সকল কার্য্যের কর্ত্তা, তিনি করাইতেছেন বলিয়া আমরা করিতেছি, আমরা যাহা করি তাহা ভগবানের প্রীত্যর্থে"—এইভাবে যদি অহংজ্ঞানশূন্য হইয়া সকল কার্য্যের অনুষ্ঠান করিতে পারি, তাহা হইলে কর্ম্ম আমার বন্ধনের হেতু হইবে না। অর্থাৎ কোনও কার্য্যে কৃতকার্য্য হইলে আমি সুখী হইব না বা অকৃতকার্য্য হইলে দুঃখী হইব না। আমাদের ভোগের বস্তু অনেক, কিন্তু আস্বাদন করিবার বস্তু মাত্র দুইটী—সুখ ও দুঃখ। এই দুইটীই বন্ধন। একটী গাভী বাঁধা আছে বলিলে আমরা বুঝি যে, গাভীটী মুক্ত থাকিলে যথা ইচ্ছা যাইতে পারিত, কিন্তু বন্ধন অবস্থায় বন্ধনরজ্জু যতটুকু ততটুকুই অগ্রসর হইতে পারে, তাহার বেশী আর পারে না। আমাদের আত্মার ঠিক এই অবস্থা। যিনি কর্ম্মদ্বারা যত বদ্ধ তিনি ততই দুঃখ-সুখের ভাগী হন। আত্মা বাস্তবিক পক্ষে অনন্ত-বিস্তৃত। কিন্তু যাঁহার কাছে এই আত্মা দেহের মধ্যেই আবদ্ধ তিনি তাঁহার দেহের সুখেই সুখ অনুভব করেন, তাঁহার দেহের দুঃখে দুঃখ অনুভব করেন। যতদিন আমাদের এই অভিমান থাকে যে, আমি সকল কার্য্য করিতে সক্ষম, আমিই সমস্ত করিতেছি, ততদিন পর্য্যন্ত আমরা কর্ম্মের ফলভোগী হই অথবা সেই কর্ম্মজনিত সুখদুঃখ অনুভব করি।

পূর্ব্বেই বলা হইয়াছে, বিহিত কর্ম্ম না করাই বন্ধনের হেতু। এখানে কর্ম্ম (অর্থাৎ বিহিত কর্ম্ম) না করাই (বন্ধনমূলক) কর্ম্ম করা হইল অর্থাৎ শাস্ত্রবিহিত কর্ম্ম না করার জন্য পাপার্জ্জন করিতে হইল।

কর্ম্ম, অকর্ম্ম ও বিকর্ম্ম—শাস্ত্রকারগণ কর্ম্মের এই তিন প্রকার বিভাগ করিয়াছেন। শাস্ত্রবিহিত কর্ম্মমাত্রই প্রকৃত কর্ম্ম, শাস্ত্রবিহিত কর্ম্ম না করা অকর্ম্ম—এবং শাস্ত্রনিষিদ্ধ কর্ম্ম বিকর্ম্ম। অবশ্য যাঁহারা শাস্ত্রাদিতে বিশ্বাস করেন না তাঁহাদের জন্য এ কথা বলা হইতেছে না। পারিভাষিক অর্থে শাস্ত্রবিহিত কর্ম্ম অকর্ম্ম এবং শাস্ত্রবিহিত কর্ম্ম না করা এবং নিষিদ্ধকর্ম্ম করাই কর্ম্ম। অর্থাৎ শাস্ত্রবিহিত কর্ম্মমাত্রই ভগবৎপ্রীত্যর্থে এবং শাস্ত্রানুসারে কার্য্য করিলেই ক্রমশঃ নিষ্কামভাবে করিতে পারিব।

আমাদের সমাজের এখন যেরূপ অবস্থা তাহাতে বেদবিহিত বা অন্য শাস্ত্রবিহিত সকল কর্ম্মের অনুষ্ঠান করা এক প্রকার অসম্ভব। যথা যাগযজ্ঞাদি। এই সকল কার্য্য না করিলে কি আমাদের পাপভাগী হইতে হইবে? শাস্ত্রবিহিত কর্ম্মের তিন বিভাগ আছে—(১) নিত্যকর্ম্ম, (২) নৈমিত্তিক কর্ম্ম, (৩) কাম্য কর্ম্ম। অকরণে প্রত্যবায় সাধনং কর্ম্ম—নিত্যকর্ম্ম, পুত্রেষ্টি আদিকর্ম্ম নৈমিত্তিক, স্বর্গাদি অভীষ্ট করিয়া কর্ম্ম—কাম্য। শাস্ত্রে এমন কতকগুলি কর্ম্মের বিধান আছে যেগুলি না করিলে পাপভাগী হইতে হইবে, এইগুলি নিত্যকর্ম্ম। নিত্য ও নৈমিত্তিক কর্ম্ম অবশ্যকর্ত্তব্য। কাম্যকর্ম্ম করিলে পুণ্য আছে। কিন্তু না করিলে পাপভাগী হইতে হইবে না। যথা, যাগযজ্ঞ, দুর্গোৎসব ইত্যাদি। সমাজের বর্ত্তমান অবস্থায় যাগযজ্ঞের অনুষ্ঠান অসম্ভব হইতে পারে, কিন্তু সন্ধ্যাবন্ধনাদি নিত্যকর্ম্ম করা যাইতে পারে না, এ কথা মিথ্যা। নানাকারণে আমাদের মানসিক অবস্থার বিপর্য্যয় ঘটিয়াছে, এবং সেই কারণে আমাদের শাস্ত্রের প্রতি অনাস্থা জন্মিয়াছে। বিনাপ্রমাণে শাস্ত্রোক্ত কিছুই বিশ্বাস করিতে চাই না। পরন্তু কতকগুলি নিরর্থক তর্ক উপস্থিত করি। যেমন অনেকে বলেন যে, সন্ধ্যার মন্ত্র কতকগুলি অর্থহীন শব্দমাত্র, অতএব সন্ধ্যাহ্নিকাদি না করাই ভাল। এই শ্রেণীর লোকদিগকে বোধ হয় এই বলিলেই যথেষ্ট হইবে যে, তাঁহারা যদি সন্ধ্যাবন্ধনাদি দরকারী বা অবশ্যকর্ত্তব্য বলিয়া মনে করেন, তাহা হইলে এই সকল মন্ত্রের অর্থ সংগ্রহ করা সে প্রকার কঠিন হইবে না। এখন দেশে অনেক পণ্ডিত আছেন যাঁহারা এই সকল মন্ত্রের প্রকৃত ব্যাখা করিয়া দিতে পারেন। প্রকৃত কথা এই যে, আজকাল অনেকেই ধর্ম্মকর্ম্ম সে প্রকার দরকারী বলিয়া বোধ করেন না, এবং সেইজন্যই এই প্রকার কূটতর্ক উত্থাপন করেন। কোন কার্য্য করিলে যদি অর্থলাভ হয় বা তাহার সম্ভাবনাও থাকে, তাহা হইলে আমরা তর্ক করি না। অর্থের জন্য আমরা কত বিফল প্রয়াস করি কিন্তু ধর্ম্মের বেলায় কত তর্ক করি। ইহার একমাত্র কারণ এই যে, আমাদের স্থূলবিবেচনায় ধর্ম্ম তেমন দরকারী বলিয়া বোধ হয় না। কাজেই ধর্ম্মার্জ্জনের জন্য তেমন বিশেষ চেষ্টাও করি না। তর্কচ্ছলে

কেহ বলিতে পারেন যে, স্বীকার করি ধর্ম্মাচরণ করা, ভগবৎতত্ত্ব অবগত হওয়া আমাদের অবশ্যকর্ত্তব্য, কিন্তু শাস্ত্রবিহিত কর্ম্ম করিলেই যে ভগবানকে পাওয়া যায় তাহার স্থিরতা কি? ইহার কি কোনও প্রমাণ আছে? এই সকল তর্কের মীমাংসা করা অতি কঠিন ব্যাপার। "ব্রহ্ম কি আমাকে বুঝাইয়া দেন, ঈশ্বরের অস্তিত্বসম্বন্ধে প্রমাণ দেন, তবেত আমি শাস্ত্রমত পালন করিব।"—একথা যদি কেহ বলিয়া বসেন তাহা হইলে তাঁহার কখনও ব্রহ্মজ্ঞান হইবে না। ভগবান্ এমনি পদার্থ যে, কেহ "তিনি যে কেমন" এ কথা বুঝাইয়া দিতে পারে না। বিবাহবাটীতে একজন নিমন্ত্রণ খাইয়া আসিতেছেন, তাঁহাকে জিজ্ঞাসা করিলাম, মহাশয়, আহারাদি কেমন হইল? তিনি বলিলেন, সন্দেশ যে হয়েছিল ভাই, তা আর কি বলিব! এই উত্তরের দ্বারা সন্দেশসম্বন্ধে আমি যে জ্ঞানলাভ করিলাম, ভগবানকে লাভ করেছেন, এমন ব্যক্তির নিকট ভগবানসম্বন্ধেও ঠিক এই প্রকার জ্ঞান লাভ হয়। এইমাত্র বুঝিতে পারি, তাঁকে পেলে মনঃপ্রাণ মেতে যায়, কিন্তু তিনি যে ঠিক কেমন, তাহা বুঝিতে পারি না। প্রকৃত কথা এসকল তর্কদ্বারা কোনও কাজ হয় না। বিশ্বাসের বশবর্ত্তী হইয়া শাস্ত্র-অনুসারে কার্য্য করিতে হইবে। মহা মহা ঋষিগণ যে শাস্ত্র প্রণীত করিয়াছেন তাহা মিথ্যা হইতে পারে না, এই বিশ্বাসেই আমাদের চলিতে হইবে। আমরা কোন্ কার্য্যই বা বিশ্বাসের বশবর্ত্তী না হইয়া করি?

সকল কার্য্যই যদি প্রমাণের সহিত করিতে চাই, তাহা হইলে হাত-পা গুটাইয়া বসিয়া থাকিতে হয়। আমি লেখাপড়া শিখিতেছি এই বিশ্বাসে যে, ইহাতে আমার জ্ঞানলাভ হইবে এবং অর্থ উপার্জ্জন করিতে সক্ষম হইব। সে অর্থদ্বারা ভবিষ্যতে আমার গ্রাসাচ্ছাদনের বন্দোবস্ত করিতে পারিব। আমি ভাত খাইতে বসিয়াছি এই বিশ্বাসে যে, এই আহারে আমার শরীর পুষ্ট হইবে। কে বলিল এই অন্নে বিষ নাই? পুত্রের অসুখ হইয়াছে, ডাক্তার ঔষধ দিয়া গেল, ডাক্তারের উপদেশ মত আমি পুত্রকে ঔষধ দিতেছি—বিশ্বাস, এই ঔষধসেবনে পুত্র আরোগ্যলাভ করিবে। এইরূপে দেখা যায় যে, আমি অতি তুচ্ছ কার্য্যও বিশ্বাসের উপর নির্ভর করি। কিন্তু এ সকল কার্য্যের সময় তর্ক করি না, কারণ এগুলি অতি দরকারী। আমাদের মূর্খতা হেতু ধর্ম্ম তেমন আশুপ্রয়োজনীয় বলিয়া বোধ হয় না, তাই ধর্ম্মের বেলায় যত তর্ক করি।

অনেককে আবার এরূপ বলিতেও শুনা যায় যে, আজকাল ব্রাহ্মণদের নৈতিক জীবন এত ঘৃণিত যে, তাঁহাদিগকে গুরু বলিয়া স্বীকার করিতে প্রবৃত্তি হয় না। আমরা পাঠশালায় যে গুরুমহাশয়ের নিকট অধ্যয়ন করিয়াছিলাম, এখন তাঁহাকে পড়াইতে পারি, কিন্তু তখন বলি নাই যে M. A. পাশ করা মাষ্টার চাই। এ কথা অতি প্রকৃত যে, ব্রাহ্মণপণ্ডিতদের অবস্থা আজকাল অতি জঘন্য হইয়া পড়িয়াছে, তাই বলিয়া ভাল লোক যে নাই, এ কথা কখনও স্বীকার করা যায় না। ভাল না থাকিলে মন্দ হয় না।

যদি চেষ্টা কর, তেমন আগ্রহ থাকে, অবশ্যই সদ্‌গুরু পাইবে। এমনও হইতে পারে তিনি আপনা হইতে তোমার নিকট আসিবেন।

তর্ক করিবার ইচ্ছা থাকিলে অনেকরকমে করা যায়। কেহ বলিতে পারেন যে, হিন্দুদের সন্ধ্যার মন্ত্রাদি উচ্চারণসম্বন্ধে যে প্রকার কড়াকড়ি নিয়ম আছে, তাহাতে ঈশ্বর-আরাধনার একাগ্রতা না হইয়া বরং ব্যাঘাত হয়। আমি যে মন্ত্র পাঠ করিতেছি তাহার উচ্চারণ ঠিকই হওয়া চাই, এরূপ স্থলে ঈশ্বরের দিকে মন না যাইয়া শব্দের দিকেই মন বেশী যাইবে। তাঁহাদের মতে মন্ত্রাদি উচ্চারণ না করিয়া একমনে ভগবানের ধ্যান করাই ভাল। এ কথায় কাহারও আপত্তি হইতে পারে না। যদি একমনে ভগবানের ধ্যান করিতে পার, তাহাতে কাহার আপত্তি হইতে পারে? শাস্ত্রের উদ্দেশ্যও তাহাই। কিন্তু প্রথম হইতে এই প্রকার ধ্যান করিতে পারা যায় না। প্রথমাবস্থায় চক্ষু বুঁজিয়া ভগবানের ধ্যান করিতে গেলে নিদ্রাকর্ষণ হওয়ারই বেশী সম্ভাবনা। ধ্যান করিবার সময় যাহাতে লয় ও বিক্ষেপ না হয় অর্থাৎ প্রকৃত একাগ্রতা জন্মে সে দিকে অগ্রে লক্ষ্য রাখা কর্ত্তব্য। সেইজন্য গুরু প্রথমে একাগ্রতা শিক্ষা দেন। চক্ষু মুদিত করিয়া উপাসনা করিতে গেলে নিদ্রাকর্ষণ বা লয় হইতে পারে। চক্ষু উন্মীলিত করিয়া উপাসনা করিতে গেলে চিত্তের বিক্ষেপ হইতে পারে, এইজন্য শাস্ত্রকারগণ নাসিকাগ্রভাগে দৃষ্টি রাখিয়া উপাসনা করিতে বলিয়াছেন। ইহাতে বিক্ষেপও হয় না, লয়ও হয় না। গুরু যদি আমাকে সন্ধ্যার মন্ত্র শুদ্ধ করিয়া উচ্চারণ করিতে উপদেশ দিয়া থাকেন তাহাই করা উচিত। একটা কিছু অবলোকন করিয়া একাগ্রতা শিক্ষা করিতে হইবে। আমাদের চিত্ত স্বভাবতঃই এত চঞ্চল যে, কিছুতেই স্থির থাকে না। গুরু প্রথমে এই চিত্তচাঞ্চল্য নিরাকরণমানসেও একাগ্রতা জন্মাইতে চেষ্টা করেন। সদ্‌গুরু শিষ্যের মানসিক অবস্থার প্রতি লক্ষ্য রাখিয়া উপদেশ দিয়া থাকেন। গুরুকে সম্পূর্ণভাবে বিশ্বাস করিয়া চলিলে কোনও গোলযোগ হইবে না। একটী গল্প আছে—একটী লোক গুরুর নিকট মন্ত্র লইয়া যখনই মন্ত্রোচ্চারণপূর্ব্বক ঈশ্বরস্মরণ করিতে যায়, তখনই তাহার প্রিয় মহিষশাবকের মূর্ত্তি তাহার মানসপথে উদিত হয়। লোকটী ইহাতে অত্যন্ত ক্ষুণ্ণ হইয়া গুরুর নিকট এই কথা নিবেদন করিল। গুরু বলিলেন, তুমি দুঃখিত হইও না, ভগবান্‌ই মহিষশাবক হইয়া তোমাকে দেখা দেন, এখন হইতে তুমি ঐ মহিষশাবকেরই ধ্যান করিবে। গুরুদেব শিষ্যের চিত্তে একাগ্রতা জন্মাইবার অভিলাষে উক্ত প্রকার উপদেশ দিয়াছিলেন।

কলিকাতার গোয়ালা।

[*Extract from the writings of a proposed Recognised Reader under the Rules of the Dawn Society, Magazine Section.*]

তিন চারি বৎসর পূর্ব্বে আমি শিয়ালদহের বাজারে নগদ মূল্যে দুধ বিক্রয় করিতে যাইতাম। তখন বাদুড়বাগানের একটী গয়লা ঐ বাজারে দুধ লইতে আসিত, এবং প্রায় আমার নিকট হইতেই দুধ কিনিত। একদিন সেই গয়লা আমাকে বলিল, দেখুন, আপনি যদি রোজ আমার বাড়ী যাইয়া দুধ দিয়া আসেন, তবে আপনার সহিত একটা দর চুকাইয়া লইতে পারি। আমি স্বীকৃত হইলে ঠিক হইল যে, পাঁচ মাস, টাকায় আমদানি সেরের /৫৷৷০ সাড়ে পাঁচ সের হিসাবে, আর বাকী সাত মাস, টাকায় আমদানী সেরের /৪৷৷০ সাড়ে চারি সের হিসাবে তাহাকে দুধ যোগান দিতে হইবে। তখন তার সঙ্গে তার বাড়ী গেলাম। বাড়ী গিয়া দেখি ৫০।৬০ টী গরু এমন ক্ষুদ্র ও অপরিষ্কৃত স্থানে বাঁধিয়া রাখিয়াছে যে, তাহা দেখিলে অত্যন্ত কষ্ট হয়। একটী ছোট খোলার ঘর তাহাতে জোর ১৫।১৬টী গরুর স্থান হয়, কিন্তু তাহাতে গুণিয়া দেখিলাম ৫৩টী গরুকে বাঁধিয়া রাখা হইয়াছে।

একটী গরু কোন রকমে শুইতেছে, আর সেটী না উঠিলে পাশের আর একটী শুইতে পারে না। আহা! গরুর যে কি ক্লেশ তাহা ভাষায় বর্ণনা করা যায় না। তার পর এই ৫৩টী গরুর মধ্যে একটী গরুরও বাছুর নাই। সমস্ত গরুই হাতে পানাইয়া দুহিয়া থাকে। রোজ দুধ দিতে যাই, আর এদের চাল-চলন দেখি। আমার পূর্ব্বে শুনা ছিল যে, কলিকাতার গোয়ালারা ফুকা দিয়া দুধ দোয়। কিন্তু এ পর্য্যন্ত চোখে দেখি নাই। এজন্য একবার দেখিবার বড় ইচ্ছা হইল। কিন্তু আমি যখন দুধ দিতে যাই, তখন ইহারা গোয়ালের সমস্ত দরজা-জানালা বন্ধ করিয়া গাই দোয়, সুতরাং আর দেখিবার সুবিধা হয় না। আমি একদিন সেই গোয়ালাকে বলিলাম, "মহাশয়! আচ্ছা, আপনারা এরূপ সব বন্ধ করিয়া গাই দোন কেন?" গোয়ালা বলিল "দেখুন, এই ফুকা দিয়া দুহিতে হয় বলিয়া গোপনে দুহিতে হয়। ইহা আইনবিরুদ্ধ, পুলিশে ধরিতে পারিলে অনেক টাকা জরিমানা করিয়া দিবে, এমন কি, হয় ত মেয়াদ পর্য্যন্তও হইতে পারে। এইজন্যেই এত সাবধানতা নিতে হয়।" আমি বলিলাম "তবে ফুকা দিয়া দোন কেন?" তদুত্তরে গোয়ালা বলিল "ইহাতে গরুর দুধ বেশী হয়, আর গরু খুব মোটা হয়, এবং গায়ে বেশী চর্ব্বি হয়। এই সকল গরু সাহেবেরা খুব পছন্দ করে, এবং অধিক মূল্যে বিক্রয় হয়। এজন্য গরুব্যবসায়ীরা বেশী দাম দিয়া এ সকল গরু কিনিয়া লয়। আর ফুকা দেওয়াতে বেশী লাভ হয়, তার কারণ এই যে, একটা গাই ২৫।৩০ টাকায় কিনিয়া অবশেষে ৬।৭ মাস খাওয়াইয়া বিক্রয় করিলে ৫০।৬০ টাকায় বিক্রয় হয়।"

ইহাদের নিষ্ঠুর ব্যবসায়।

তখন গয়লা আরও বলিতে লাগিল "দেখুন আমাদের ব্যবসায় বিশেষ ঝঞ্ঝাট পরিপূর্ণ। ধরুন, প্রথম ৪০টী গাই কিনিলাম। এই গাইয়ের দর, দেশী হইলে ১২৲ টাকা হইতে ৩৬৲ টাকা পর্য্যন্ত। গড়পড়তায় এই ৪০টী গাভীর মূল্য ২৫৲ টাকা হিসাবে ধরিতে গেলে ১০০০৲ টাকা হয়। প্রথম কিস্তীতে গরুওয়ালাকে ১৫০৲ টাকা দিলাম। তার পর গরু আনিয়া একসপ্তাহমধ্যে বাছুরগুলি বিক্রয় করিলাম [ইহাদের বাঁধা দর, প্রত্যেক দেশী বাছুরের মূল্য ৪৲ টাকা হিসাবে। আর যদি নাগরাগাইয়ের বাছুর হয়, তবে ছয় টাকা হিসাবে বিক্রয় হয়। মহিষের বাছুরের দামও এইরূপই হইয়া থাকে]। কিন্তু ইহাতেও সর্ব্বশুদ্ধ জোর ১৫০৲ কি ১৬০৲ টাকা পাওয়া গেল। এইরূপে গরুওয়ালাকে মোট ১০০০৲ টাকার মধ্যে ৩০০৲ টাকা পর্য্যন্ত পরিশোধ করিলাম। এখনও ৭০০৲ টাকা বাকী রহিল। এই চল্লিশটী গরুর দুধ গড়ে চারি সের করিয়া হইলেও অন্যূন চারি মণ পরিমাণ হইবে। তাহাতে রোজ ২৫।৩০৲ টাকা আয় হইতে পারে। কিন্তু এদিকে গরুর খোরাকী, চাকরের মাহিনা, ঘর-ভাড়া, টেক্স, চোনা-গোবরের গন্ধের জন্য মাঝে মাঝে জরিমানা প্রভৃতির দরুণ প্রত্যহ গড়ে ১৬।১৭৲ টাকা ব্যয় হইয়া থাকে। ইহার উপর আবার পুলিশকর্ম্মচারীর কিঞ্চিৎ ঘুষও চাই। সুতরাং খরচ-খরচা পোষাইয়া প্রত্যহ ৮।১০৲ টাকার অধিক লাভ থাকে না। এদিকে কিন্তু মাসে মাসে গরুওয়ালাকে ১০০৲ টাকা করিয়া দিতে হয়। এইরূপে পাঁচ ছয় মাস গত হইলে যখন দেখিলাম যে, দুধ যাহা হয় তাহাতে দিনের খরচ বাদে লাভ কিছুই থাকে না, তখন ৫।৭টী করিয়া গাই বেচিতে লাগিলাম। আবার নূতন গাই আনিতে লাগিলাম। এইরূপে সমস্ত পুরাতন গাই বিক্রয় করিয়া তাহার স্থানে নূতন গাই আনিয়া পূর্ণ করিলাম। কিন্তু এই ব্যবসায়ে আরও একটা গুরুতর লোকসানের আশঙ্কা আছে। যখন গোয়ালে বসন্তরোগ দেখা দেয়, তখন প্রায় সমস্ত গোয়াল উজাড় হইয়া যায়। অনেক সময় একটীমাত্র গরু অবশিষ্ট থাকে আর সবই নষ্ট হয়। ইহাতে এক একজন গোয়ালা ফেল্ হইয়া যায়। তা ছাড়া মধ্যে মধ্যে মোকদ্দমায় পড়িয়া ২০০।২৫০৲ টাকা জরিমানাও দিতে হয়।" তখন আমি জিজ্ঞাসা করিলাম "যদি ঘুষই দিতে হয়, তবে আবার জরিমানা কেন?"

সদাশয় পুলিশকর্ম্মচারী।

উত্তরে গয়লা বলিল "তোমরা এসব বুঝ না। যে সব পুলিশের লোক পয়সার জন্য এসেছে, তারা পয়সা পাইলেই সব গোল মিটে যায়। কিন্তু এক একজন বদলী হইয়া আসে, পয়সাকে গ্রাহ্যই করে না, যদি লোভ দেখাই, ভয়ানক রাগিয়া যায় এবং বেশী শাস্তি দেওয়ায়। বলে 'টাকায় কি হইবে? টাকার জন্য ধর্ম্মে জলাঞ্জলি দিব? কত পুণ্যফলে এই কাজ পাইয়াছি। ভগবান্ এই অন্যায় কাজ দমন করিবার জন্যই চাকুরী মিলাইয়া

দিয়াছেন। তোরা যেমন বিশ্বাসঘাতকতা কচ্ছিস, আমায়ও সেইরূপ করিতে বলিস্ না কি? আহা! বাছুরগুলিকে যখন রাস্তা দিয়া কসায়ের কাছে টানিয়া লইয়া যায়, তখন উহারা যে প্যাঁ প্যাঁ করিয়া চেঁচাইতে থাকে, তাহাদের সেই করুণ স্বরগুলিতে প্রাণ ফেটে যায়। দেখ্! তোরা হিন্দু হইয়া এই কাজ করিস্? তোদের জল ছুত্রিশ জেতে খায়, তোদের হাতের জিনিসে ঠাকুরদেবতার পূজা হয়, তোদের এই কাজ? কলিকাতায় আসিয়া তোরা একেবারে কসাইয়ের বাড়া হইয়াছিস্। যাহাতে কলিকাতা থেকে তোদের ওরূপ কসাইয়ের ব্যবসায় উঠিয়া যায়, তাহার চেষ্টা করিতেই হইবে। আর কলিকাতার বাহিরেও তোদের স্থান নাই। কারণ, পাড়াগাঁয়ের গোয়ালাদের সমাজের ভারি কড়াকড়ি নিয়ম। তাহাদের ভিতর থাকিয়া ওরূপ ব্যবসায় করিলে তাহারা দূর করিয়া তাড়াইয়া দিবে। দশজনের জন্য দুইশত জনের বদনাম হইতেছে, তাহারা কখনই থাকিতে দিবে না। তার পর জমীদার এরূপ প্রজাকে স্থান দিবে না। পাড়াগেঁয়ে জমীদার জমী পড়িয়া থাকিলেও এরূপ প্রজা বসায় না। কলিকাতায় কাহারো সঙ্গে কাহার সংস্রব নাই। যে যাহা ইচ্ছা তাহাই করিয়া থাকে, এখানে কোন সমাজবন্ধন নাই। এখানে সকলেই বিদেশী। তাই নানাবিধ ঘৃণিত কাজ করিয়াও কলিকাতায় কেহ দণ্ডভোগ করে না।

পল্লীগ্রামে গয়লাদের সমাজের বন্ধন।

কিন্তু পাড়াগাঁয়ে গোয়ালাদের সমাজের বন্ধন কলিকাতার মত নয়। আমাদের বাড়ীর পাশেই একঘর গোয়ালা আছে। একদিন সে—একটা বাছুর দুধ ছাড়িয়া একটু বড় হইয়াছে—সেটাকে একটা অচেনা মুসলমানকে বিক্রয় করিয়াছিল। তার কিছুদিন পরে পাড়ার অপর এক গোয়ালার বাড়ীতে বিবাহ উপস্থিত হয়। চারিদিক থেকে প্রায় চারি পাঁচ শত গোয়ালা আসিয়া উপস্থিত। আমরাও দেখিতে গিয়াছি। তারপর রাত্রি ১ টার সময় রান্না প্রস্তুত হইলে, সেই বাড়ীর কর্ত্তা একটা পিত্তলের রেকাবীতে পান সাজাইয়া লইয়া সমস্ত কুটুম্বের সম্মুখে গলায় কাপড় দিয়া দাঁড়াইলেন। এবং উপস্থিত সকলকে আহ্বান করিয়া বলিলেন "আপনারা যদি সকলে অনুমতি করেন তবে আমি দুটী শাকান্নের চেষ্টা পাই।" তখন গ্রামের একজন বলিল—"মহাশয়! অমুক একটা গরু কসাইকে বিক্রয় করিয়াছে, তাহাকে লইয়া কি প্রকারে খাওয়া যায়।" তখন তাহাকে সে বলিল "আমি কসাইকে বেচি নাই, তবে আমি তাহাকে চিনি না।" তখন তাহার দোষ সাব্যস্ত হইল। সমস্ত কুটুম্বেরা বলিল "আজ থেকে ধোপা, নাপিত, হুঁকা, ব্রাহ্মণ, সব বন্ধ হইল। কেবল প্রায়শ্চিত্তস্বরূপ ভট্টাচার্য্যের নিকট হইতে ব্যবস্থা আনাইয়া, তিন রাত্রি নিরম্বু-উপবাস এবং দ্বাদশজন ব্রাহ্মণ ভোজন করাইতে পারিলে ইহার ক্ষমা হইতে পারে। গোয়ালাকে বাধ্য হইয়া এ সব করিতে হইল—তবে সমাজে স্থান পাইল। পাড়াগাঁয়ে গোয়ালাদের একটা কড়াকড়ি সমাজবন্ধন আছে। পাড়াগাঁয়ে জমীদারদেরও এইরূপ শাসন।

কলিকাতার জমীদারদের মাসের শেষে খাজনার টাকাটী পাইলেই হইল। প্রজা কসাই-ই হউক আর বেশ্যাই হউক, তাহাতে তাহাদের বেশী কিছু আসিয়া যায় না।

পুলিশকর্ম্মচারীর শাসন।

তিনি আরও বলিতে লাগিলেন "দেখ্ তোরা এটা বুঝিস্ না যে, জগতের মধ্যে গরুর মত জীব আর কিছুই নাই। গাভীরা দুধ দেয়, তাহা খাইয়া ছেলেদের প্রাণ বাঁচে। আর যত কিছু উৎকৃষ্ট খাদ্য আছে, তাহার প্রায় সমস্তই গরুর দুধে প্রস্তুত হয়। দই, দুধ, মালাই, রাবড়ি, ঘৃত, মাখন প্রভৃতি শরীরের পুষ্টিকর খাদ্যমাত্রই গোরস হইতে উৎপন্ন। আর বলদগরুর দ্বারা জীবনধারণের একমাত্র উপায় ধানের চাষ হয়। বনের ঘাস খায়, মধুর দুধ দিয়া লোকের প্রাণ বাঁচায়, আহা! ইহাদের প্রতি অত্যাচার করিলে ভগবান্‌ও যে অসন্তুষ্ট হন।"

এইরূপে ইনস্পেক্টর বাবু নানাপ্রকার গালিগালাজ করিতে লাগিলেন, কিছুতেই তাঁহাকে বশ করিতে পারিলাম না।

অবশেষে ছলে-বলে ধরিয়া একদিন থানায় লইয়া গেলেন। তার পর ফৌজদারীতে ফেলিয়া চালান দিলেন। উকীল দিয়া জামিনে খালাস হইয়া আসিলাম বটে, কিন্তু মোকদ্দমার দিনে হাজির হইলে পর দুইশত টাকা জরিমানা হইয়া গেল। শুধু ইহাতেও নিস্তার নাই। আবার ধরিবার চেষ্টা দেখিতে লাগিলেন। আমরাও খুব সতর্কতার সহিত দিন কাটাইতে লাগিলাম। কিছুদিন পরে শুনিলাম, ইন্‌স্পেক্টারবাবুর ছেলের অন্নপ্রাশন। ভাবিলাম, এই সুযোগে যদি কিছু দিয়া মন সন্তুষ্ট করিতে পারি। অন্নপ্রাশনের নির্দ্দিষ্ট দিন জানিয়া সেই দিন খুব ভাল করিয়া আধমণ ক্ষীর এবং আধমণ দই দুইজন চাকর দিয়া পাঠাইলাম। কিন্তু ঘণ্টা দুই পরে দেখি যে, লোকজন দই ও ক্ষীর লইয়া ফিরিয়া আসিতেছে। জিজ্ঞাসা করিয়া জানিলাম, বাবু ক্ষীর ও দই গ্রহণ করেন নাই। আত্মীয়স্বজনেরা কত বলিলেন "আজ কাজের দিন যখন গয়লা পাঠাইয়া দিয়াছে তখন উহা ফেরৎ দিও না।" কিন্তু বাবু কিছুতেই রাজি হইলেন না, পরন্তু আরও রাগিয়া গেলেন এবং বলিলেন "উহাদের ফুকা-দেওয়া-দুধের জিনিষ অভক্ষ্য, উহা কিছুতেই গ্রহণ করিব না। আমি মফস্বলের গয়লাকে দই-ক্ষীর আনিতে বলিয়াছি, তাহারাই আনিবে, আমি কলিকাতার গয়লার দুধ-দই খাই না।" যখন দেখিলাম যে, লোকটী কিছুতেই নরম হইলেন না, তখন খুব সাবধান হইয়া থাকিতে হইল। আর এখন কলিকাতার অধিকাংশ লোকই আমাদের উপর চটা। এখন মিউনিসিপালিটীরও খুব কড়াকড়ি, একটু গন্ধ হইলে অমনি জরিমানা। আবার শুনিতেছি না কি গরুর থাকিবার মেজেও পাকা করিতে হইবে, এবং দুইটী গরুর থাকিবার স্থানে একটী গরুর থাকিবার ব্যবস্থা করিবে। আর সমস্ত গাইয়েরই বাচ্চর রাখিতে হইবে, এবং কসাইকে

বাছুর বিক্রয় করিতে পারা যাইবে না। এ সকল নিয়ম পাস্ হইলে, আমাদের কলিকাতায় থাকা দায় হইবে।

কলিকাতার গয়লাদের দুধবিক্রীর কায়দা।

কলিকাতার গয়লাদের দুধের দর ৮০ তোলা সেরের টাকায় চারি পাঁচ সের হিসাবে। কোন কোন খরিদ্দার খাঁটী দুধ পাইবার জন্য উহাদের বাটীতে স্বয়ং উপস্থিত থাকিয়া দুধ দোহাইয়া আনেন। আর কেহ কেহ ঝি, বামুন পাঠাইয়াও দুধ লইয়া থাকেন। গয়লারা ইহাদের সঙ্গেও বেশ চাল চালিয়া থাকে। প্রথম প্রথম খদ্দের স্বয়ং দুধ দোহাইতে দেখিত, তার পর ক্রমে গয়লার লোক গোয়াল হইতে গরম গরম দুধ ফেনা সমেত মাপিয়া দিতে লাগিল, খদ্দের মনে করিল বেশ ভাল খাঁটী দুধই দিতেছে। কখন কখন ঘরের দুধে কুলায় না, গয়লা তখন মফস্বলের গয়লাদের দুধ বন্দোবস্ত করিয়া থাকে। যাই খরিদ্দার আসে অমনি সেই দুধ মাপিয়া দেয়। খদ্দের যদি আপত্তি করিয়া বলে যে, না, আমি ও দুধ লইব না, আমার সামনে দুহিয়া দিতে হইবে, গয়লা তখন বলে আপনার জন্য আমি কতক্ষণ অপেক্ষা করিয়া থাকিব? আমার আর দশজন গ্রাহকও আছে ত? আপনি সকালে আসিলেই পারেন। খদ্দের বুঝিল ঠিক কথাই বলিতেছে; তার পরদিন খুব সকালে গেল; গাই দোয়া হয় নাই, কারণ, রাত্রের বাসী দুধ অনেক খানি আছে, সেটা না বিক্রয় করিয়া গাই দুহিবে না। ভোরে সেই বাসী দুধ হাঁড়ী করিয়া সেই গোয়ালঘরে রাখিয়াছে। খদ্দের আসিলে পর, দুই একটা গরু দুহিয়া সে দুধটা উঠাইয়া রাখিয়া দেয় এবং বাসী দুধ বাহির করিয়া আনে,—খরিদ্দারকে দিবে এই মৎলব।

গোয়ালের সঙ্কেত বাণী—গুঁজ্‌লি! গুঁজ্‌লি! গুঁজ্‌লি!!!

তার পর আমি দুধ লইয়া গেলাম, দেখি গাই দুহিতেছে। আমি ঘরে দুধ রাখিয়া বাড়ীর ভিতরে পাতকুয়ায় পা ধুইতে গেলাম। পাতকুয়া থেকে জল তুলিতেছি দেখি গয়লার স্ত্রী বড় কড়ায় করিয়া জল গরম করিতেছে। মনে ভাবিলাম, বোধ হয় স্নান করিবে। তার পর গোয়াল থেকে একটা শব্দ হইতে লাগিল। ভাবিলাম, বোধ হয় গাইটা দুহিবার সময় নড়িতেছে, সেইজন্য ওরূপ শব্দ করিতেছে। গোয়ালারা দুহিবার সময় যদি গাই ঠিক সমানভাবে পা রাখিয়া না দাঁড়ায়, তবে ঐরূপ একটা শব্দ করিয়া গরুকে ঠিক দাঁড় করিয়া লয়। এও ভাবিলাম, তাই হবে বুঝি। তার পর দেখি গয়লার স্ত্রী তাড়াতাড়ি কড়া হইতে গরম জল ঢালিতেছে। তখন ফের আবার গয়লা স্পষ্ট করিয়া এইরূপ শব্দ করিতেছে—গুঁজ্‌লী! গুঁজ্‌লী!! গুঁজ্‌লী।

এই শব্দ তিনবার করিলে পর, গয়লার স্ত্রী, আন্দাজ সের চারিক জল ধরে এইরূপ একঘটী গরম জল একটী ছোট গবাক্ষ দিয়া (চলিত কথায় গোজ্‌লা বলে) বাড়ীর ভিতর হইতে গয়লার হাতে দিল। গয়লাও ঘটীটী এক জায়গায় রাখিয়া দিল। আমিও দেখিয়া

একটু আশ্চর্য্যান্বিত হইলাম। তার পর ভাবিলাম গুঁজ্‌লী মানে বোধ হয়, "গোঁজ্‌লা দিয়া জল দে।" খদ্দের ভাবিল গাই ভাল করিয়া দাঁড়ায় নাই, তাই ঐ রকম শব্দ করিতেছে। তার পর গয়লা একটা উড়ে চাকর সঙ্গে করিয়া একহাঁড়ি দুধ লইয়া বাহিরে আসিল। দেখিলাম টাট্‌কা দুধ হইলে একটু লালের আভা দুধে থাকে, সে এক রংই আলাদা। কিন্তু এ দুধে একটু নীলের আভাযুক্ত রং দেখিলাম। কিন্তু টাট্‌কা দুধে জল মিশাইলে আর এক রকম হয়, এরূপ হয় না। তখন কিছুই বুঝিতে পারিলাম না। আরও দেখিলাম, হাঁড়ীর গায়ে দুধের সঙ্গে মিশান একটু একটু ফেনা। তখন চুপ করিয়া থাকিলাম। খদ্দেরদিগকে সব সেই দুধ মাপিয়া দিল, সকলে চলিয়া গেল, তার পর জিজ্ঞাসা করিলাম, দুধের রং এরূপ দেখায় কেন? গয়লা বলিল, ওটা কালকের বাসী দুধ ছিল তাহাতেই জল মিশাইয়া দিয়াছি তাহাতে ওরূপ দেখাইতেছিল। তার পর জিজ্ঞাসা করিলাম গুঁজ্‌লী, গুঁজ্‌লী করিতেছিলে কেন? গোয়ালা বলিল, জলটা আগে গরম হয় নাই, তাই জলের জন্য ডাকিতেছিলাম। তোমরা পাড়াগেঁয়ে বোকালোক ওসব কি বুঝ? তোমরা যে দুধ টাকায় ৮।৯ সের বেচিবে, আমরা ঠিক তাহাই ৪।৫ সের হিসাবে বেচিব। অনেক সময় ইহারা ঠিক তাহাই করে। পাড়াগাঁয়ের গয়লাদের যোগান দিয়া যাহা উদ্‌বৃত্ত হয়, তাহা কলিকাতায় গোয়ালারা ছপয়সা সাতপয়সা সের হিসাবে ক্রয় করিয়া রাখে এবং পরে উহাই টাকায় পাঁচ ছয়সের হিসাবে বিক্রয় করিয়া থাকে।

ফুকাদেওয়া কাহাকে বলে?

আমি ফুকা দিতে দেখিয়াছি। একজন উড়ে চাকর একটা বাঁশের চোঙ্গা (নল) লইয়া গাইগরুর যোনির মধ্যে ফুঁ দিতে থাকে, আর একজন ঘটা লইয়া দুহিতে থাকে। যখন নল লইয়া ফুঁ দেয় তখন গরু একটু একটু ছট্‌ফট্ করিয়া থাকে। তার পর গরুর মাজা কোঁকড়াইয়া ছট্‌ফট্ করিতে থাকে। যে সব গোয়ালা এই কাজ করে, তাহাদের বাড়ী এদেশে নয়। অধিকাংশই ঘাঁটালের লোক। আর বীরভূম, বাঁকুড়া, মুর্শিদাবাদ প্রভৃতি দেশের গোয়ালা। এদের দেশে এ সব কদর্য্য কার্য্য নাই—শুধু কলিকাতায় আসিয়া এই ব্যবসায় অবলম্বন করে। দেশে অনেক স্থলে ইহারা সমাজে চলিতে পারে না। তবে যখন কিছু টাকা উপার্জ্জন করিয়া, এ ব্যবসায় ছাড়িয়া দেশে যায়, তখন প্রায়শ্চিত্ত করিয়া লোক-কুটুম্ব খাওয়াইয়া সমাজে উঠে। কিন্তু ইহাদের ছেলে-মেয়ের বিবাহসম্বন্ধ, যাহারা কলিকাতায় আছে তাহাদেরই সঙ্গে করিতে হয়। আমাদের দেশের গয়লারা প্রকাশ্য-সমাজে ইহাদের হুঁকা পর্য্যন্ত ব্যবহার করিতে দেয় না, এবং অত্যন্ত ঘৃণার চক্ষে দেখিয়া থাকে। একদিন একজন গোয়ালা শিয়ালদহ ষ্টেসনে গোয়ালার গাড়ীতে আসিয়া বসিল। তার পর গোয়ালারা তামাক খাইতে লাগিলে সেও হুঁকা লইয়া তামাক খাইতে লাগিল। তার পর ইছাপুরের একজন গোয়ালা জিজ্ঞাসা করিল "আপনারা?" উত্তর "আমরা গোপ"।

"কোথায় থাকা হয়?" উত্তর "চিৎপুর, তথায় আমাদের গোয়াল আছে।" এই কথা শুনিয়া ইছাপুরের গোয়ালা হুঁকাটী ভাঙ্গিয়া ফেলিল। এবং বলিল "মহাশয়, আমরা আপনাদিগকে হুঁকা ছুঁইতে দিই না।" সে প্রশ্ন করিল, "কেন আমাদের দোষ কি?" গয়লা বলিল "গয়লা হইয়া কসাইকে বাছুর বিক্রয় করিবেন, ফুঁকা দিয়া দুধ দুইবেন, আপনারা আবার গয়লা!" এই বলিয়া সকলে উহাকে লজ্জা দিতে লাগিল। তার পর ঐ গোয়ালা ঘুঘুডাঙ্গায় নামিয়া গেল।

কলিকাতায় কোন্ সময় হইতে কাহার দ্বারা এই ফুঁকাদেওয়া আরম্ভ হইয়াছে তাহা জানা যায় না। অতি পূর্ব্বকালে কোন্ স্থানের গোয়ালার এরূপ কদর্য্য স্বভাব ছিল বলিয়া জানি না। এক কলিকাতাতেই ইহার প্রচলন দেখা যায়। বোধ হয় কলিকাতাই এই ঘৃণ্য ব্যবসায়ের সৃষ্টিকর্ত্তা।

গরুমহিষ-ক্রয়বিক্রয়-ব্যবসায়।

এই সকল গোয়ালারা যে সব গরুমহিষওয়ালাদের নিকট হইতে গরুমহিষ খরিদ করিয়া থাকে, ঐ সকল গরুমহিষওয়ালারা এক একজনকে ২।৩ হাজার টাকার গরুমহিষ ধারে দেয়। কারণ, কোন কোন গোয়ালা ১৫।১৬ বৎসর ধরিয়া কারবার করিতেছে। এক ক্ষেপে টাকা দিল, আবার এক চালান আনিল। এইরূপে বিশ্বাসী হয়। তাহার পর বাড়ী যাইবার সময় খুব বেশী টাকার গরুমহিষ লয়, ও এক রাত্রে এক কসাই ডাকাইয়া কিছু সস্তা করিয়া সমস্ত গরু বিক্রয় করিয়া পলাইয়া যায়। তাহার পর দেশে গিয়া সমাজে উঠিয়া থাকে। গরুওয়ালারা বেশী লাভে ধারে বিক্রয় করিয়া থাকে। গয়লারাও তাহাদের চেয়ে বেশী চালাক হইয়াছে; ওরা উহাদিগকে ফাঁকি দেয়। আজকাল গরুওয়ালারা দুইতিনদিন অন্তর একবার আসিয়া গোয়াল তদন্ত করিয়া যায়। ইহাদের প্রবঞ্চনামূলক মোকদ্দমা শিয়ালদহের আদালতে একটা-না-একটা লাগিয়াই আছে।

মহিষ ও ভাগলপুরী গাই।

এক একটা মহিষ সাত আট সের হইতে পনর ষোল সের পর্য্যন্ত দুধ দিয়া থাকে। ইহাদের দাম ১২৫৲ টাকা হইতে ২৭৫৲ টাকা পর্য্যন্ত। মহিষের দুধ খুব গাঢ় হয়। এজন্য এক সের মহিষের দুধে দেড় পোয়া পর্য্যন্ত জল মিশাইতে পারা যায়। তাহাতে ঠিক গাইয়ের দুধের মত আস্বাদ হয়। এক একটা ভাগলপুরী গাইয়ের ৵৫ সের হইতে ৵৮ সের ৵৯ সের পর্য্যন্ত দুধ হইয়া থাকে। ইহাঁদের দাম ৮০৲ টাকা হইতে ১৫০৲ টাকা পর্য্যন্ত।

কলিকাতার গয়লাদের ব্যবসায়ের স্থল।

এই সকল গয়লাদের গোয়াল কলিকাতার সর্ব্বত্রই আছে। উত্তরে বরাহনগর, দক্ষিণে কালীঘাট, পূর্ব্বে কাঁকুড়গাছি ও বেলেঘাটা, এবং পশ্চিমে গঙ্গাতীর এই সীমানার মধ্যে বহুস্থানে ইহাদের গোয়াল আছে। ইহারা অনেকেই ভদ্রলোকদের বাড়ীতে দুধ যোগান দিয়া থাকে। এবং কতকগুলি গয়লা যোড়াসাঁকোর বাজারে এবং দোকানদারদিগকে দুধ বিক্রয় করিয়া থাকে।

বাজারে ও দোকানে ইহাদেরও আমদানী সেরের * ওজনে দুধ বিক্রয় করিতে হয়। ইহাদের খাঁটী দুধ মফস্বলের গয়লাদের খাঁটী দুধ অপেক্ষা একটু গাঢ় বলিয়া বোধ হয়। ইহার কারণ বোধ হয় ফুঁকা দেওয়া।

* ১২০ তোলায়; পূর্ব্ব প্রবন্ধ দ্রষ্টব্য।

কসাইদর্শনে গরুর উদ্বেগ।

এই সকল গয়লারা বড়ই নির্দ্দয়স্বভাব। ইহাদের প্রকৃতিতে কোমলতা বা মাধুর্য্য নাই। ইহারা প্রায়ই কর্কশস্বভাব হইয়া থাকে। ইহারা যখন কসাইকে গরু বিক্রয় করিতে গোয়ালের মধ্যে লইয়া যায়, তখন গরুগুলি উচ্চৈঃস্বরে চেঁচাইতে থাকে। এবং ক্রোধে ক্ষিপ্তপ্রায় হইয়া তর্জ্জনগর্জ্জন করিয়া শিং নাড়িয়া কসাইকে তাড়া করিয়া যায়। মনে হয়, যদি একবার ছুটিতে পারে তবে কসাইবেটাকে গুঁতাইয়া মারিয়া ফেলিবে। বিশেষতঃ ভাগলপুরী গাইগুলি কসাইকে দেখিয়া রাগিয়া উন্মত্তের প্রায় হইয়া যায়। এজন্য কসাইরা তফাতে থাকিয়া গরু দেখিয়া থাকে, সাহস করিয়া কাছে যায় না। যেমন কুকুর-মারা মেথরগুলিকে রাস্তার কুকুরগুলি খেউ খেউ করিয়া পিছনে পিছনে তাড়া করিয়া যায়, কসাইকে দেখিয়া গরুগুলিও ঠিক সেইরূপ করে।

ফুকা-দেওয়া কিরূপে বন্ধ হইতে পারে।

ফুকা-দেওয়া-প্রথা রহিত করিবার জন্য গবর্ণমেণ্ট কত চেষ্টা করিয়াছেন, কিন্তু এখনও উঠাইয়া দিতে পারিলেন না। ইহার এক উপায় যে, যে থানার অধীনে যত ঘর গোয়ালা আছে, তাহাদের জন্য স্বতন্ত্র ভাল ইন্‌স্পেক্টর নিযুক্ত করা। যখন গাই দুইবে, একজন করিয়া সরকারিলোক দাঁড়াইয়া থাকিবে। এইরূপে ২।৩ বৎসর করিলে ঐ কদর্য্যকার্য্য সমূলে নির্ম্মূল হইতে পারে। পূর্ব্বে পাড়াগাঁ হইতে কলিকাতায় যে প্রত্যহ দুগ্ধ আসিত, তাহাতে পাড়াগাঁয়ের জল মিশান হইত—কিন্তু আজ ৪।৫ বৎসর ইন্‌স্পেক্টরদিগের পরীক্ষাভয়ে মফস্বল হইতে আমদানি দুগ্ধের অবস্থা ভাল হইয়াছে। সেইরূপ নিয়মিত একজন সরকারিলোক দুধ দুহিবার সময় উপস্থিত থাকিলে, ঐ ফুঁকাদেওয়া কদর্য্যপ্রথা ক্রমশঃ উঠিয়া যাইবার সম্ভাবনা।

শেষকথা।

এখন গবর্ণমেণ্টের কড়াকড়িতে প্রত্যেক গোয়ালে ৫।৭টা করিয়া বাছুর রাখা হইতেছে। এখন গভর্ণমেণ্ট গরুর থাকিবার অনেকটা সুবিধা করিয়া দিয়াছেন। কিন্তু বাছুরগুলাকে এমন খারাপ অবস্থায় রাখিয়া থাকে যে, দেখিলে ক্লেশের চক্ষে জল পড়িয়া থাকে। সেইজন্যই পাড়াগেঁয়ে গোয়ালারা কলিকাতার গোয়ালাদিগকে কসাই-গোয়ালা বলিয়া ডাকে।

সাধারণের বিশ্বাস, দুধে জল দেওয়া গোয়ালাদের জাতিধর্ম্ম। বাস্তবিক এখন ক্রমে ইহা জাতিধর্ম্মের মধ্যে দাঁড়াইতে চলিল। দরদস্তুরের কমবেশীতে, খদ্দেরের ব্যবহারে, এবং দেনাপাওনার সরলতার অভাবে অনেক সময় গয়লাকে বাধ্য হইয়া দুধে জল মিশাইতে হয়। যদি গয়লারা ও শিক্ষিত ভদ্রলোকেরা পরস্পর পরস্পরের অবস্থা বুঝিয়া কাজ করে, তবে ভবিষ্যতে এসব কুপ্রথা রহিত হওয়া বিচিত্র নহে এ ব্যবসায় যদি প্রশ্রয় পায়, তার পরে গয়লাদের ভবিষ্যৎ বংশধরেরাও মনে করিবে বাপপিতামহ যে কাজ যে ভাবে চালাইয়া গিয়াছেন, আমাদের তাহার ব্যতিক্রম করা অন্যায়। সুতরাং উত্তরোত্তর এই গর্হিত প্রথার সমুচিত বৃদ্ধিই হইবে। কলিকাতার দেখাদেখি মফস্বলের ছেলেছোকরা ব্যবসায়ীদের মধ্যে এসব কু-আচার ক্রমে ক্রমে ঢুকিতেছে, কিন্তু যদি এখন হইতে ইহার প্রতিবিধান হয়, তবে আর উহারা প্রশ্রয় পায় না।

শ্রীভূতনাথ ঘোষ (গোপ)।

Abstract of the Accounts of the Dawn Society in all its Sections during Sessions, 1904-1905, 1903-04 & 1902-03.

(A) 16th June 1904 to 15th June 1905.

		Receipts.	*Disbursements.*	*Balance.*
		Rs. a. p.	Rs. a. p.	Rs. a. p.
General Section :—		3821 0 9	1033 12 1½	2787 4 7½
	(including balance of Rs. 1035-5-0 of previous Year's account, and interest from Saving's Bank.)			
Industrial Section :—		6056 6 1½	5262 15 0	793 7 1½
(Remained practically closed for about three of the busiest months of the year to enable members to make up arrears in accounting and stock-taking.)	(including balance of Rs. 546-13-9 of previous year.)			
Magazine Section :— (newly started.)		1432 9 0	1099 14 9	332 10 3
	Total	11309 15 10½	7396 9 10½	3913 6 0

(B) 16th June 1903 to 15th June 1904.

		Receipts.	*Disbursements.*	*Balance.*
General Section :—		2586 12 0	1551 7 0	1035 5 0
	(including balance of Rs. 770-0-3 of previous Year.)			
Industrial Section :—		10187 6 3	9640 8 6	546 13 9
(newly started.)	Total	12774 2 3	11191 15 6	1582 2 9

(C) July 1902 to 15th June 1903.

	Receipts.	*Disbursements.*	*Balance.*
General Section :— (newly started.)	1108 6 3	338 6 0	770 0 3

Abstract Statement of Donations received during the Years, 1905-04-03-02.

	1904—05	1903—04	1902—03	Total.
General Public :—	2223 2 0	1560 4 0	932 0 0	4715 6 0
Student Community :—	555 8 0	122 13 6	66 6 3	744 11 9
Total.	2778 10 0	1683 1 6	998 6 3	5460 1 9

THE DAWN SOCIETY'S ACCOUNTS,

Abstract Statement of Accounts from 16th

RECEIPTS.	Rs.	A.	P.	Rs.	A.	P.
By balance from the previous year's account ...				1035	5	
DONATIONS RECEIVED FROM THE GENERAL PUBLIC :—						
1. A Friend.	1493	12				
2. Babu Baroda Prasad Roy Chowdhury, Zemindar	197					
3. „ Nanda Lal Ghosh, Pleader, Purulia ...	60					
4. „ Haran Chandra Chakladar, M. A. ...	60					
5. „ Girindra Nath Bhose, Zemindar ...	150					
6. Indian Stores Ld., Calcutta	50					
7. Babu Mani Mohan Sen, Zemindar, Berhampore	[illegible]					
8. Kumar Manmatha Nath Mitter, Raj Bahadur ...	[illegible]					
9. Messrs. K. B. Sen & Co., Barabazar ...	25					
10. Mr. Teck Chand, Agent, New Egerton Woollen Mills, Cawnpore	21	4				
11. Dr. Rash Behari Ghose, M. A., D. L., C. I. E. ...	20	2				
12. Babu Girish Chunder Dutt, B. A.	20					
13. Kaviraj Upendra Nath Sen	20					
14. Babu Abinash Chandra Dey, Solicitor ...	20					
15. "A Grateful Friend"	15					
16. Babu Brojendra Kishore Roy Chowdhury, Zemindar, Mymensingh	10					
17. Babu Kalidas Roy Chowdhury, B. L. ...	5					
18. Babu Bijay Lal Dutt	4					
19. Babu Gokul Chand Adhya	2			2823	2	
DONATIONS RECEIVED FROM STUDENTS.						
1. Babu Radha Kumud Mukerjee, M.A., Presy. Coll	300					
2. „ Subodh Chandra Roy, B. L. class student	105					
3. A Student, Metropolitan Institution ...	101					
4. Babu Rabindra Narayan Ghosh, B.A., Presy. Coll.	39	8				
5. „ Kisori Mohan Gupta, B.A., Presy. Coll. ...	10			555	8	
Interest on monies deposited with the Savings Bank				7	1	9
				Rs. ...	3821	0 9

GENERAL. SECTION.

June 1904 to 15th June 1905.

DISBURSEMENTS.	Rs.	A.	P.	Rs.	A.	P.
Scholarships to members	167					
Books for prizes	27					
Exercise-Books ("Record-books") for members ...	21	1	9			
Paper and Khatha-books for the Society ...	38	4	6			
Binding the Annual Report of the Society. ...	11	12				
Printing Invitation Cards, Voting papers, Certificates, Society's Reports, Leaflets, Question papers, etc.	129	7				
Postage Stamps	1	8				
Salary and Bakshish to Durwan and Bearers ...	35	3	9			
Donation to the Vidyarthi Anniversary Fund ...	5					
Furniture		7	6			
Hire of chairs on the occasion of the Annual Prize Distribution held in July 1904.	2	4				
Repairing window-panes of the Society's Rooms ...	9	1	3			
Loan to the Magazine Section	551	0	6			
Miscellaneous	13	5	10½			
Articles for prizes for the Industrial Section ..	21	4				
Total Expenditure ...				1033	12	1½
Balance ...				2787	4	7½
TOTAL ...				3821	0	9

Details of Balance

Deposited with the Savings Bank	...	2434- 5-9
In Cash	...	352-14-10½
TOTAL BALANCE	...	2787- 4- 7½

MAGAZINE SECTION.

From 16th June 1904 to 15th June 1905.

Receipts.	Rs.	A.	P.
Subscriptions realized ...	758	8	0
Income from advertisements in the Magazine ...	103	0	0
Sale of sample copies of the Magazines ...	11	7	0
Postage Stamps received from parties asking for the Society's Reports, etc. ...	8	9	6
Loan from the General Section ...	551	0	6
Total ...	1432	9	0

Disbursements.	Rs.	A.	P.
Paper for printing the Magazine ...	445	8	3
Printing charges ...	276	0	0
Furniture ...	30	13	6
Printing Hand-bills, Circular, Posters, etc. ...	60	3	0
Postage Stamps ...	152	13	6
Binding the Magazine, etc. ...	36	5	6
Salary to Durwan ...	15	0	0
Charges for advertising the Magazine ...	50	0	0
Petty miscellaneous expenditure ...	33	3	0
Total expenditure ...	1099	14	9
Balance ...	332	10	3
Total ...	1432	9	0

Details of Balance—

Deposited with the Savings Bank	Rs. 210	0	0
In Cash	Rs. 122	10	3
Total Balance	Rs. 332	10	3

INDUSTRIAL SECTION.

From 16th June 1903 to 15th June 1904.

Receipts.	Rs.	A.	P.	Disbursements.	Rs.	A.	P.
Value of goods sold ...	9747	9	9	Payments made to different parties on account of goods kept on credit ...	8555	1	0
Commission from firms declaring in indigenous goods	38	3	9	Cash purchase of goods for sale ...	656	5	0
Loan from the General Section ...	401	8	9	Refund to Customers, etc. ...	17	2	6
				Furniture* ...	202	14	0
				Coolie and carriage hire ...	39	12	0
				Printing Cash-Memo ...	10	0	0
				Paper and Khatta-books ...	14	10	0
				Deposited with the Indian Stores ...	100	0	0
				Bakshish to Bearers ...	2	15	0
				Postage Stamps ...	1	0	9
				Miscellaneous † ...	40	12	3
				Total expenditure ...	9640	8	6
				Balance ...	546	13	9
Total ...	10187	6	3	Total ...	10187	6	3

* This includes Rs. 120 shown in the accounts for 1902-03

† This includes As. 3 shown in the accounts for 1903-04.

INDUSTRIAL SECTION.

From 16th June 1904 to 15th June 1905.

RECEIPTS.	Rs.	A.	P.
By balance from the previous year's account ...	546	13	9
„ Sale-proceeds* ...	5152	8	7½
„ Commission from firms dealing in indigenous goods ...	249	2	3
„ Deposited by Customers ...	7	13	6
„ Deposit withdrawn from the *Indian Stores, Ld.*	100	.0	.0
TOTAL ...	6056	6	1½

DISBURSEMENTS.	Rs.	A.	P.
Payments made to different firms ...	4893	5	3
Cash purchase of goods for sale ...	184	12	0
Refunds for over-charges, etc. ...	9	15	6
Coolie and carriage hire ...	7	11	0
Paper and Khatha-books ...	3	2	6
Printing Cash-Memo ...	20	4	0
Furniture ...	7	1	3
Postage Stamps ...	2	5	3
Salary and Bakshish to Durwan and Bearers ...	17	8	0
Miscellaneous	17	3	3
Total expenditure ...	5262	15	0
Balance* ...	793	7	1½
TOTAL ...	6056	6	1½

* The Sales for 1904-1905 are less than those for 1903-1904 by about Rs. 4595. The falling-off was due to the fact that the sales were practically stopped for over three of the busiest months of the year (previous to and during the Puja vacation), in order to find time to introduce an improved system of accounting and stock-taking. It will be noted that the Society does not engage paid officials to transact its business, and the heavy sales of the previous year to the tune of about Rs. 10,000, were responsible for the arrears into which the work of accounting and stock-taking fell.

Details of Balance—			
Deposited with the Savings Bank ...	562	12	0
In Cash ...	230	11	1½
Total Balance ...	793	7	1½

* This is the balance standing in the *Current* Accounts of this Section on the 15th June, 1905. On the same date, the liabilities of the Section in monies due to different firms (dealing in indigenous articles) for goods sold amounted to Rs. 369—13—11 pies. As would appear also from the Receipt Column for 1902-03, this Section was indebted to the *General Section* of the Society in Rs. 401—8—9 pies The total debts of the *Industrial Section* therefore, amounted to Rs. 771—6—8 pies. Deducting this last sum from the *actual* balance of Rs. 793—7—1½, the *true* balance in *cash* amounted to Rs. 22—0—5½. Besides we had on 15th June, 1905 assets *in kind*—viz. (1) Furniture (purchased at Rs. 209—15—3); and (2) Goods in stock (purchased at Rs. 212—12—8½). Besides in the last two years we always had in stock goods for sale (which were not the property of this Section, being kept on credit) whose total value varied from Rs. 2000 to Rs. 6000 to meet the varying demands in different months of the year.

DONORS OF PRIZE-BOOKS.

(1905).

1. Sir Gooroo Dass Banerji, K. T.—Four copies of the Donor's "Thoughts on Education."
2. Hon'ble Mr. Justice Asutosh Mukerji, M. A., D. L., F. R. S. E. About 25 Rs. worth of books.
3. Babu Hirendra Nath Dutt, M.A., B.L., Solicitor, High Court. About ten Rupees worth of books.
4. Babu Mahendra Nath Gupta, B.A.—One copy of *Ramakrishna Kathamrita* in two parts.
5. Babu Govind Lal Dutt—(1) One copy of হিন্দুত্ব by Chandra Nath Bose, M. A., B. L.
 (2) One copy of হিন্দুধর্ম্মের প্রধান by Purna Chandra Bose.
 (3) One copy of হিন্দুধর্ম্মের উপদেশ by Chandra Sekhar Bose.
 (4) One copy of ভূত ও শক্তি

FURTHER CONTRIBUTIONS FROM STUDENTS.

It has already been stated that the total contributions to the Dawn Society Funds made by Students during June 16, 1904—June 15, 1905, amounted to Rs. 555-8-0. Besides this, other contributions were received by the Dawn Society *mostly from Students* in aid of Lord Kitchener's Gurkha Relief Fund (Rs. 35-12-0) and also of the Fund started by the Society of Japanese residents at Bombay to help the widows and families of the Japanese soldiers and sailors fallen in the War between Japan and Russia. (Rs. 48-5-6). Copies of receipts are printed below.

No. 196. *Simla, May 22nd, 1905.*

DEAR SIR,

I have to acknowledge, with thanks, your letter of the 15th containing remittance of Rs. Thirty five Annas five only to credit of His Excellency General Viscount Kitchener's Relief Fund, on behalf of the Dawn Society. Yours truly,

O. C. ARMSTRONG, *Lieut.-Col.*,
Hony. Secy., Lord Kitchener's Relief Fund.

To
THE HON. SECY,
THE DAWN SOCIETY,
22, Sankar Ghose's Lane, Calcutta.

Note by the Secretary, Dawn Society.—Seven annas was paid to the Post Office as commission charge.

TEMPORARY RECEIPT.

No. 46. *Calcutta, June 3rd, 1904.*

Received with thanks, from Babu Satish Chandra Mukherji, Secy., Dawn Society of 22, Sankar Ghose's Lane, the sum of Rupees Forty one, annas fifteen and pies six only for the Fund in aid of the widows and families of the Japanese soldiers and sailors fallen in the War between Japan and Russia.

N. C. MUKERJI, *(Manager, Indian Stores, Ld.)*
for Agent in Calcutta, for the Society of the Japanese Residents Bombay.

Rs. 41-15-6.

N. B.—An authenticated receipt will be forwarded by the Yokohama Specie Bank, Ld., Bombay, as Cashiers of the Fund on the remittance to hand.

TEMPORARY RECEIPT.

No. 47. *Calcutta, June 3rd, 1904.*

Received with thanks, from Babu Satish Chandra Mukerji on behalf of 27 students of the General Assembly's Institution the sum of Rupees six and annas six only for the Fund in the aid of the widows and families of the Japanese soldiers and sailors fallen in the war between Japan and Russian.

N. C. MUKERJI, *(Manager, Indian Stores, Ld.)*
for Agent in Calcutta, for the Society of the Japanese Residents, Bombay.

Rs. 6-6-0.

N.B.—An authenticated receipt will be forwarded by the Yokohama Specie Bank, Ld., Bombay, as Cashiers of the Fund on the remittance to hand.

Articles Purchased, Presented, or Lent.

A.

	Total value of furniture purchased.	*List of articles.*
I. General Section :-	106 15 6	Four hanging racks, two jewel table lamps, tin boxes, one wooden ladder, one *balti*, tumblers, padlocks
II. Industrial Section:	209 15 3	Three almirahs, six racks, one cash box, one wooden box, one bracket one saw, one hammer, one pair of scissors, one waste paper basket, one jewel hanging lamp, two measuring tapes, one office-knife and a number of similar miscellaneous items.
III. Magazine Section :-	30 13 6	Two racks, one table with drawers.
Total	347 12 3	

B.

(1) Besides these articles purchased, the following articles have been lent or presented by the patrons of the Society for its use :—nine almirahs, three tables, five chairs, seven benches, one book-case, one ink-stand, three stools one foot-stool, two Sandow's Spring Grip Dumb-bells, two jewel hanging lamps, two jewel table lamps, two pillows, one durrie, four bed-sheets, eight pillow-cases.

(2) About 1200 volumes of English, Sanskrit and Bengali books and a large collection of magazines (English, American, and India) have been lent or presented by many friends and patrons of the Society.

(3) Two rooms in the second story of the Metropolitan Institution have been lent by the authorities for the exclusive use of the Society and two lecture-halls (furnished with tables, chairs, and benches), each fitted to provide sitting room for over two hundred students have also been kindly lent to the Society for use in the mornings and in the evenings and are used for the Society's Weekly Classes, and Public Meetings and also, for holding periodical Industrial Exhibitions and similar other purposes.

Note.—The Accounts were first prepared by a small committee of workers of the Society consisting of Babu Kisori Mohan Gupta, M.A., and Babu Nirod Bhushan Basu. They were then checked by Babu Haran Chandra Chakladar, M.A., Joint-Editor, Dawn Society's Magazine. They were then presented to the General Secretary and further checked by him. The Accounts were finally submitted to the general body of members and passed by them.